

A multicultural society moulds a nation

by Martin D. Geleynse

Rev. Geleynse is minister in the Christian Reformed Church in Montreal, P.Q.

Canada is "a multicultural society within a bilingual framework". This is the official position of the federal government. In all the turmoil around the bilingualism issue we hardly hear anything about this second part of the definition: multiculturalism. This is regrettable, because the real meat of the concept lies not in bilingualism.

According to the definition itself, bilingualism is only a framework. The real character of our nation is said to be found in multiculturalism. So the term multiculturalism expresses the ideal the federal government holds for our Canadian society. It is therefore necessary that we carefully define in our minds what multiculturalism is or should be, so that we can critically evaluate what the federal government is trying to achieve and what kind of society it is trying to build.

Multiculturalism as the goal of government policy is the most important issue in the next federal election, whenever it will be held. It is not the economy or unemployment, it is not national security or natural resources, but multiculturalism, because the cultural policies of the government shape the nation, it determines our freedoms and it defines justice in our society, it describes our rights, safeguards them or limits them, and so multiculturalism touches the lives of all of us.

There is another way of getting at the importance of this. The policy of multiculturalism is obviously intended to satisfy the needs of the ethnic minorities within the nation. French Canadians may be given the right to have their language declared and used as one of the official national languages. This is historically and politically fully justified. Even if we may disagree with the specific ways in which the government is trying to implement the



policy of bilingualism, we cannot reasonably disagree with bilingualism as the framework within which the nation will operate.

French-Canadians, however, are not the only minority group. The 1971 census shows that less than 45% of Canada's population is Anglo-Saxon in origin. Anglo-Saxon is here taken in the widest sense of the word and takes in the English, Scottish, Welsh, Irish and Americans. The same census shows that 28.7% is French in origin. This designation again is taken in the widest sense of the word and includes: the European French, the Quebecois, the Acadians and the Manitobans and probably others whose mother tongue is French. This leaves a little more than 26% of the population of Canada whose origin is neither "English" nor "French".

If the total population is set at 23.5 million, this means that the "other" ethnic minorities in Canada number 6 million, which is a little more than one-fourth of the population, and it is also only 2% less than the "French" group. One could say that of every four Canadians, two are English, one is French and one is "other".

These statistics show how important it is for the government to implement a policy which tries to satisfy the needs of the ethnic minorities. They also show that these ethnic minorities need not be too timid in making their needs known and in claiming their rights. If these "other" minorities would find a means to bundle their forces, they would constitute a very strong power indeed. The government cannot afford to ignore this segment of the population without creating trouble for itself. As members of this group we should be much more aware of this power and we should learn to wield it.

We should however keep in mind that the policy of multiculturalism is not only intended to satisfy the needs of the minorities, and we should certainly not accept it, if it would be used to cater to the whims of the masses. This policy is first of all in the interest of the Canadian nation as a whole. If Canada is indeed a mosaic of many cultural patterns woven through each other, or to use another illustra-

tion, if Canada is indeed a chain with a great variety of cultural links, it should be remembered that any chain is only as strong as its weakest link. It is in the interest of all of us when the minorities in the nation are culturally strong and active.

Editor Keith Knight attended a two day Ottawa conference dealing with multiculturalism and immigration. His report next week.

Now, what precisely is multiculturalism in practice? What is being done, or what should be done to safeguard the cultural character of the minorities, and to strengthen it? This question opens up a wide variety of possibilities. But we should try to answer it, if multiculturalism will ever mean anything.

It should be stated from the outset that each and every minority group must struggle to provide the answers

to strengthen their sense of identity, by teaching them to use and at least appreciate the language and songs of their fathers. It is sad to hear children say that they are ashamed of and embarrassed by the language of the old country.

The lifestyle of any cultural minority is to a very large extent determined by its national characteristics and folklore. To be sure, our coming to Canada has enriched us in that it has brought us into contact with neighbours from other cultures. Not only have we come to appreciate their special gifts and cultural characteristics, but it has also helped us to take a critical look at ourselves and our own way of doing things. Yet it has at the same time also helped us to recognize and appreciate our own typical Dutch characteristics of, for instance, cleanliness, orderliness, gezelligheid, decisiveness, fairness, etc.

Multiculturalism as the goal of government policy is the most important issue in the next federal election, whenever it will be held. It is not the economy or unemployment, it is not national security or natural resources, but multiculturalism, because the cultural policies of the government shape the nation, it determines our freedoms and it defines justice in our society, it describes our rights, safeguards them or limits them, and so multiculturalism touches the lives of all of us.

to this question itself. We must find the answer and solutions, not the government, be it federal or provincial. By the very nature of culture, the answers must come from the grass-roots. They can never be imposed from the top. The minorities themselves must set the agenda, for it is they who know who they are. The only thing the government can be expected to do, and should be allowed to do, is to create the room and the opportunities for the minorities to work out their own solutions.

There are a number of areas which should not be overlooked in any effort to strengthen or re-awaken ethnic awareness and identity. It is almost impossible to be exhaustive in one article, but any effort should include the area of history, language and song, life-style and folklore, and religion.

One of the most disturbing aspects of modern education is the lack of adequate historical instruction. If our children do not learn Canadian history and the history of their own forefathers, they will never be able to understand themselves and the role they are expected to play in society. Especially as Christians we should pay attention to this, because it is we who believe, that nothing happens by chance, but that in history it is the almighty God who works out His plan. If we want to do our share in making the multicultural policy work, we should demand adequate historical instruction for our children, or provide it, where we can.

A culture expresses itself by means of language and song. The cultural minorities in Canada can only help their children to enrich their lives and

An old proverb says, that "In every Dutchman there is a theologian". This probably refers to the fact that a Dutchman needs a set of values to live by. In our religion, handed down to us by our fathers, we have a powerful gift, that has helped many of us through hard times. And it has helped us to be critical of new ideas, presented to us as the gospel truth. The greatest service we could render to our newfound fatherland today, might be to keep asking questions and to critically examine every new thing that is being said and proclaimed among us today on the national scene, so that we may receive answers and solutions that will last and can stand the scrutiny, also of the Lord of history.

Multiculturalism is a difficult term to define. But one thing is certain: its meaning must be filled with reality by everyone of Canada's ethnic minorities. Ours too. We had better get working on it, if the future of our children in this beautiful country is of any concern to us.

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Next week

Coptic church in Halifax

Subscription rate increases

The cost of mailing will go up, effective April 1, from 12 cents to 14 cents for first class mail. Second class mail, which includes papers such as Calvinist Contact, will have to pay 20 per cent more to send out the paper each week.

As a result, the yearly subscription of Calvinist Contact will be increased to \$10, or \$19 for two years, effective May 1. That comes to about 20 cents per paper per week mailed to your home.

The post office assures us that that will be it for a while in terms of postal increases. If that is true, then this will also be the last increase in subscription rates for some time.

We think that \$10 for a year is still a bargain. We hope that you think so too.

Keith Knight

ViewPoint

Drawn together by Christ

The roads leading to Boston resemble the spokes on a wheel. They all converge on the centre of the city, they come together at one spot. There are a few other towns and cities in North America which are laid out the same way. Tourists may come from various directions, along different roads, but they know that their destination is the centre of town.

We should be used to living in that kind of a city, we who are members of the Reformed faith. We have travelled different roads by carrying different denominational name tags, yet our focus is on Christ at the centre. Christians come in different stripes, they say; some stress this, some stress that, but they are nevertheless lovers of Jesus Christ and hail Him as their Saviour.

Throughout church history Christians have taken different routes on their way to the cross of Calvary. There are followers of Calvin and Luther, Kuyper, Kuitert and Bavinck. Different lines of thought, each of them attracting crowds on the way to the centre of Christianity. Just think of those spokes on the wheel of a bicycle.

Paul had this difficulty, too, as he writes in his first letter to the church at Corinth. People were starting to believe in Paul and Apollos, rather than Jesus Christ.

Paul called the church "worldly" because it tended to put its faith in men such as Paul. "I had to feed you milk, not solid food," he said, "because you were not ready for it. And even now you are not ready for it because you still live as men of this world. When there is jealousy among you, and you quarrel with one another, doesn't this prove that you are men of this world, living by this world's standards? When one of you says, 'I am with Paul' and another 'I am with Apollos', aren't you acting like worldly men? We are simply God's servants."

A rather lengthy discussion starts this week within Calvinist Contact on

the matter of Christian education, sparked by two letters written by Rev. Henry Van Andel, a retired minister in Burnaby, B.C. He calls for more unity in developing the Christian education program, especially as it relates to Canada.

We have responses to his letters: this week we have published the response by Dr. Michael Ruiter of NUCS, next week the response by Harry Fernhout of the CDC, followed by a response from Fred VanderVelde of CCEF. After that, we will publish your letters.

As we enter a second generation of Christian education in Canada we see new growth in the establishment of Christian schools. There are an increasing number of interdenominational schools, all of them relatively small and all of them seeking direction and meeting a need of the local Christian community.

We have come to see somewhat different approaches to Christian education and those approaches will hopefully become more clear as our discussion develops over the next weeks.

But we, like the Corinthians, enjoy putting labels on people or organizations... followers of Paul or Apollos. We want to know where they stand, not in relationship to Christ, but in relationship to our own thoughts.

Paul writes: "I planted the seed, Apollos watered the plant, but it was God who made the plant grow. The one who plants and the one who waters do not matter. It is God who matters, for He makes the plant grow." Paul said that he and Apollos were "partners working together for God, and you are God's field."

We can perhaps plant the seed improperly or water it a bit too much or too little, but God will make it right. That applies to our work too, doesn't it?

Keith Knight

by Keith Knight

Prisoner of Spandau

It has been some 33 years since the Second World War ended. Memories still linger and that war has left its cruel mark on the lives of millions of survivors. That mark is still there, even after more than a generation of relative peace for most of us.

Those memories come back every now and then when reports come out of Spandau Prison in West Berlin about the condition of Rudolf Hess, that relic of Hitler's Reich.

Spandau still stands and the cells still echo the horror which lived in them so long ago. Spandau Prison is now kept open for one man, Rudolf Hess. He must stay there for the rest of his life. That was the sentence. And at 84 years old, there is little left of his mind and his body. Family is allowed to visit him once a month, and then only behind glass. There is no touching, no embracing.

The British, the French, the Americans and the Russians still take their turns to watch over this Nazi criminal. Only the Russians have refused to let him be released to live out his days with his family.

His plight came in the news recently when a handful of old German soldiers came up with this half-baked scheme to free Hess from the clutches of Spandau. Perhaps they served under Hess during the war, perhaps they simply think that Hess has been in prison long enough.

Hess had formerly served as Hitler's deputy and was responsible for the death of millions.

Hess had been sentenced to spend the rest of his life in prison for the crime he committed. That sentence must be served. It was a punishment for the crimes he had committed.

NewsViews

His supporters have asked the British, French, Americans and Russians to be merciful and to let this "harmless 84-year-old man" serve the rest of his life with his family. After all, hasn't he undergone punishment enough?

We must deal with Rudolf Hess as Christians. That calls, firstly, for forgiveness and that is especially hard for those of us who suffered under his cruel regime. We must forgive Rudolf Hess. "Forgive us, Lord, as we forgive others."

But we must also deal with him with authority for God also placed governments in authority over its subjects. He must also fall under the authority of those who sentenced him to life in prison.

We must therefore look at Rudolf Hess, the deputy of Adolf Hitler, with Christ-like forgiveness just as Jesus Christ forgave the murderer on the cross. But Hess must also submit to the authority over him.

The British, French and Americans think that it is time that Hess is released and that he is allowed to go home to his wife and family. The Russians say that he must stay in Spandau to serve out his term. Unless all four countries agree, Hess will remain as the lone prisoner in that Nazi mausoleum.

Nazism is still not dead in this world. Parades and marches were recently held in several American cities and you have undoubtedly read about them in your daily newspaper. Youthful marchers continue to march in Jewish sections of major cities such as Chicago. The very name still sends shivers down the spines of millions of people around the world.

DATELINE: THE WORLD

by Rev. Johan D. Tangelder

Christianity grows in Africa

"Prophets" are predicting that Christianity will make rapid advances in Africa and in the Far East, but will continue to decline in the West. How correct are the prophets? Consider the state of the Roman Catholic Church in Western Europe. The results of careful research in Western Europe clearly reveal a decline in church life.

The Roman Catholics had hoped that the second Vatican council would bring about not only a refreshing change within the church, but also increased participation and renewed vitality. But attendance at mass has dropped by an average of 10% in the first six years after the Council. There is a noted lack of interest in the church. In 1975, Walbert Buhlmann, Secretary General for the Capuchin Mission in Rome, said about the French Roman Catholic priesthood. "We shall reach vanishing point in 30 years."

Whether or not the French priesthood will disappear is difficult to predict but Buhlmann's comment shows the seriousness of the decline of the Roman Church in France. Other Western European nations face similar crises of faith. Many solutions are

offered ranging from ultra-conservative to Marxist-liberationist theologies.

Many are concerned about the current theological trends. Some people feel betrayed, threatened with a loss of something profoundly important. Roman Catholics had always respect for the authority of their church as the last word for the questions of faith. But many are wondering, "Where has the authority gone? What must we believe as Catholics?"

In order to modernize the church and her message, a number of Catholic theologians have started to re-interpret doctrine. This re-interpretation process has been going on intensely for some time already. Some Roman Catholics now speak of the time-bound character of the older creeds. They consider them antiquated.

Where has re-interpretation led these theologians? Time magazine (February 27, 1978) devoted an article to the "New Debate over Jesus' Divinity. Germany's Hans Kung again challenges the Vatican." Kung argues that orthodox theology "is too static and abstract and has over-emphasized

Jesus divinity to the point where he as been stripped of his full humanity." Kung accepts the view of many modern scholars that Jesus did not proclaim himself as the eternal Son of God, nor did the early Christians. Jon Sobrino, a Jesuit and professor at the University Jose Simeon Canas in El Salvador, claims that Jesus "gradually fashioned himself into the Son of God, became the Son of God." As the Son, Jesus "reveals the way to the Father, not the Father himself," through his example of obedience to God's mission.

Where does this re-interpretation of the "old" doctrines turn into a break with the past?

A clear "no" should be said to these re-interpretations of doctrine.

The Philippine Roman Catholic Church has reacted sharply to the new theological trends within her body. In an official position paper: "Jesus Christ is God. The Fact that the faith is mysterious does not mean that it is confused", refuted Hans Kung and like minded. They called the new theology heresy and a revival of "neo-Arianism, neo-Nestorianism and neo-modernism."

They wrote: "These errors are spread the more easily because of the philosophical and cultural climate which makes man the center of everything and man's reason the measure and even the source of truth. Doubt is advocated as though it were a sign of mature, critical and scientific judgment. Even clear simple truths of faith which anyone can grasp are called into doubt, through the use of expressions like 'this is not altogether clear' or 'this has to be understood in depth, and cannot be taken in a superficial way.' As a result, even some simple souls who have little theological training have acquired the haughty attitude of the Pharisees: 'If thou art the Son of God, come down now from the cross, and we will believe him.'"

Hans Kung's method of re-interpretation will not turn the tide in Western Europe for the Roman Catholic Church. The opposite will be true. Do we need a clear re-affirmation of the Biblical teaching regarding Jesus Christ. In all the creeds, Roman Catholics and Protestants alike have professed their faith in the deity of Christ.

Separate curriculum councils are possible for Canada — U.S.

by Dr. Michael Ruiter

Dr. Ruiter is executive director of the National Union of Christian Schools, soon to be known as the International Union of Christian Schools.

organization must have the means available to it to protect its integrity. Similarly, individual Christian Reformed churches have much latitude in their operations, but that latitude does not place them completely outside the pall of

Apparently a word of clarification is also needed concerning the two educational foundations which financially support the important curriculum work which is performed by the National Union. The Christian School Educational Found-

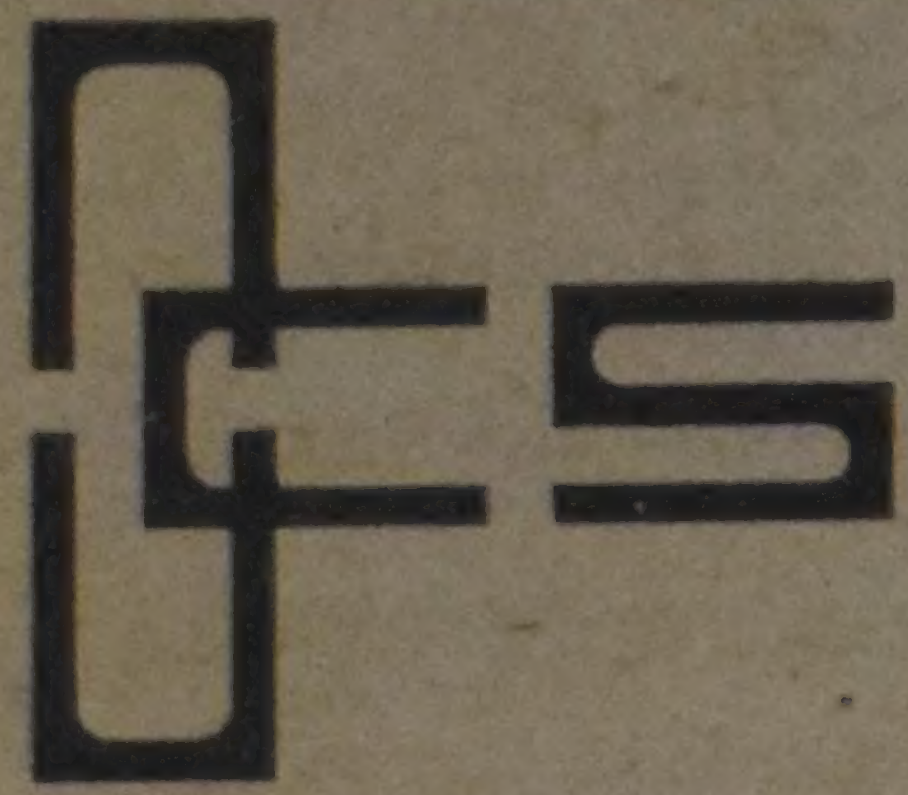
ials it would like to develop when adequate funds become available. The NUCS is genuinely concerned that Canadian needs are truly honored and appropriate materials and services provided.

To assure positive response to the appeal for more Christian curriculum materials, the NUCS board has appointed a study committee. This committee has submitted its recommendations to form separate curriculum councils, one for the Canadian schools and one for U.S. schools. These recommendations are designed to guarantee total involvement of each national group. Action on these recommendations will be taken at the semi-annual meeting of the NUCS Board of directors, March 30 and 31.

The NUCS seeks to cooperate fully with all efforts to

provide Christ-centered materials for Canadian Christian schools. We believe that the resources and personnel developed throughout the years places the NUCS in a unique position to utilize talented Christian educators to produce quality materials at minimum costs. This has been and continues to be one of our many goals. With the support and cooperation of all our Christian school constituents and with God's continued blessing these goals will be realized. Please continue to pray for all of your NUCS employees who work faithfully to serve all of the Christian schools in Canada and the U.S.

NUCS board committees are presently involved in examination of NUCS/District relations and the NUCS bylaws to determine which updating is needed.



One in Christian Education — First Response

Thank you very much for the invitation to respond to a letter which appeared under the caption "National Union of Christian Schools" in the March 10 issue of *Calvinist Contact*. As the executive director of the NUCS it is both a pleasure and a responsibility to accept your invitation.

No doubt you will be pleased to know that the National Union of Christian Schools is about to become the International Union of Christian Schools. What has been a fact for many years will be reflected in its new name by September, 1978, D.V.

Christians are not hindered or bound by the boundaries of nations or skin colors, but rather are one in the Lord. The NUCS seeks by its actions and policies to benefit all member schools equally. Thankfully many people in Canada agree that there has been a large measure of success realized by these efforts. However, there also have been a few questions raised by some people about the structure and operation of the NUCS relative to Canadian schools. Some statements have been made recently in the pages of *Calvinist Contact* which tend to give the impression that power-hungry officials in the NUCS seek to control and dominate Canadian schools. Nothing could be further from the truth.

The truth is that Canadian districts have throughout the years determined and carried out programs of great variety without any interference from the NUCS office. Administrators and curriculum coordinators have been appointed by Canadian districts without real involvement by the NUCS office. This is as it should be. The areas of initiative and operating freedom by NUCS Districts are almost limitless and the NUCS by laws do not make districts accountable to the NUCS board for their district activities. The only area of control that is reserved for the NUCS board exists where a conflict in purpose of program may arise. Obviously no responsible organization can give complete license to its various members. If the purposes of the organization should be thwarted by a member or a group, the

church policy. How else can the church preserve its uniqueness of doctrine and faith. The NUCS like all other organizations, has bylaws which are designed to protect its goals and purposes.

As you know, I succeeded Mr. John Vander Ark in July, 1977. For the past 24 years he has given distinguished service to Christian education as director of the NUCS. To assure the accuracy of my remarks I have checked with him, have confirmed the facts from the historical records, and find that there has always been a policy of non-interference in district activities. I also found that there was no objection to NUCS District 12 using the name "Society of Christian Schools in B.C." (Although there was a concern that their letterhead was improperly imprinted with "formerly District 12 of the NUCS". Naturally this gave readers the false impression that although at one time they were members of District 12, that had ceased to be the case.)

This legitimate concern was rooted in the facts of NUCS history. The NUCS is first of all an organization of schools. Each school board decides independently whether or not it wants to become a member of the NUCS; there is no compulsion. Each member school retains its own autonomy, and each decides which services it wants to obtain as a benefit of membership. Once a school becomes a member of the NUCS family, it assumes the privileges and obligations of NUCS membership. Each school is assigned to one of the twelve NUCS districts so that regional representation can be realized. Hence district schools. Some districts presently do little more than elect representatives to serve on the NUCS Board. Other districts are very active, have hired administrative personnel, and conduct their own program which benefit member schools. The NUCS has and does encourage these district activities because they do, on the district level, that which the NUCS does not have the personnel to accomplish for the schools on the national level.

Foundation (C.S.E.F.) was founded in 1949 to make possible the continuing textbook and scholarship program of the NUCS. The Canadian Christian Education Foundation Inc. (CCEF) was founded in 1975 at the urging of the U.S. Foundation (CSEF) and with the unanimous endorsement of the NUCS Board of Directors. Just prior to that time new Canadian laws made it increasingly difficult for Canadians to contribute to a Foundation that was incorporated in the United States. Prior to March, 1975 both Canadian and U.S. Christian schools and their patrons gave funds to the CSEF. After that date the CCEF was established to comply with Canadian laws governing the taxation of charitable contributions. Naturally the NUCS is very grateful for the initiative and leadership which allowed continued fund-raising in accordance with Canadian law. The Canadian Christian Education Foundation Inc. (CCEF) began and continues to be an expansion of the original Foundation (CSEF) purposes; namely, to raise funds for Christ-centered curriculum materials for all NUCS member schools.

Although both foundations are governed by independent boards, both have the same purposes, namely to support publication of curriculum work sponsored by the NUCS. Continuing relationships among the NUCS, the CCEF, and the CSEF are assured by means of an interlocking membership of board and staff members; two CCEF directors (Canadian) are also trustees of the CSEF, and one U.S. Trustee of the CSEF and one NUCS administrative staff member are members of the CCEF board of directors. I serve as executive director of the CSEF, and Mr. Fred VanderVelde serves as executive director of the CCEF. Since that is the case, any further explanation about the function and activities of the CCEF should be submitted by the director or his board of directors. At your request I'm certain they would be pleased to reply.

At the request of its member schools in Canada the NUCS has a long list of Canadian curriculum mater-

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Church Page

Classis withdraws from Canadian Council

Upon arrival from five of Canada's ten provinces to Ottawa, delegates to the March 14 & 15 meeting of Classis Eastern Canada of the Christian Reformed Church gathered to make some far reaching decisions. Besides the routine matters, three decisions in particular have classical, denominational, national, and international implications.

Internationally, it is beyond the power of an ecclesiastical body such as a church classis to do much. However, the classical decision to accept the Kentville (N.S.) Overture to support the Koinonia Declarations of South African Calvinistic Christians is important. It is our attempt to gather denominational support at the June Synod meeting for the signatories of the Declaration. Although the wording of the overture was caustic for some, the opportunity to express our solidarity with our South Africa brothers was not curtailed.

Denominationally, the classical response to the Home

Missions Board initiatives to lay the ground work for a possible French Reformed ministry in Quebec was unanimous. Not only did Classis appoint a committee of capable members to assist the Home Missions Board in defining and supervising this project, Classis also chose to donate up to \$1,000 to the cost of this project in 1978. Already this classis has within its boundaries a multi-lingual Montreal Harbor ministry to sailors and immigrants and a bilingual St. Vincent de Paul penitentiary ministry. Regardless of the political rumblings in Quebec, the prospects of this third unique ministry are exciting indeed.

Nationally and denominationally the most immediately significant decision of Classis Eastern Canada was to withdraw from the Council of Christian Reformed Churches in Canada. This Council began as a voluntary, deliberative, and co-operative body of Canadian Classes with the approval of Synod under Article 44 of the Church Order. Why withdraw from such a much-needed

council to address matters peculiarly Canadian? What began in 1966 as a child has grown tentacles far outreaching the initial intent, says Classis Eastern Canada. The Council is now assuming heretofore undefined authority as a non-ecclesiastical body.

The decision to withdraw comes as no surprise. In September, 1977 classis gave notice to the Council of its intent. As a gesture of good faith Classis Eastern Canada sent delegates to the November 1977 Council meeting. A classical committee was delegated to advise Classis how the Council might be changed to better express the deliberative and co-operative nature of Council. The classical delegates to the Council, along with serious questions from other classes, were not responded to satisfactorily. After the classical study committee submitted majority and minority reports, Classis voted decisively that membership in the Council as it now exists could not continue. However, classis decided to continue its support for Winnipeg and

Regina Indian ministries during 1977.

What is the authority of the Council? Is it possible in Reformed Church government for a non-ecclesiastical assembly to have 'binding authority' over its members? Who will unravel the knot and how shall the tentacles be loosened? Classis was led to appeal to Synod for a precise declaration as to the nature and authority of bodies, such as the Council, established under Article 44 of the Church Order.

Classis withdrew so that the stones missing in the foundation may still be put in. As a classis it is our goal to be members of the Council as a deliberative and co-operative body. Has the recent growth of the Council been healthy or lethal? It is the hope of Classis Eastern Canada that this drastic surgical action will be for the betterment of the Council and the Christian Reformed Church in Canada and North America.

Rev. J. deVries Jr.
Stated Clerk

Church News

CHRISTIAN REFORMED

Called
-to Brantford, Ont., as second minister, Rev. E.G. Leegwater of Lynden, Wash.

Waterloo Church
Waterloo CRC-Box 214, Waterloo, Ont. N2J 3Z9. Services at 10 a.m. and 7 p.m., Conrad Grebel College, University of Waterloo. President—Mr. Norman Slot-houber, 211 Dixie Cres., Waterloo, N2J 3K9 (519) 885-6767. Clerk—Richard Van Veldhuisen, 18 Braeburn Place, Waterloo, N2L 5A9 (519) 885-0753.

CANADIAN REFORMED

Accepted
-to Edmonton, Alta., Rev. S. deBruin of Winnipeg, Man.

Christian Stewardship Services (CSS) director, Harry Houtman, plans to be in Alberta from March 27 to April 10. Anyone who would like to discuss the making of a will, estate planning, a gift annuity, etc that may benefit a charitable organization, please contact him immediately and he will try to schedule a private, confidential visit with you. CSS, 455 Spadina Ave., #210, Toronto, Ont. M5S 2G8. (416) 598-2181; evenings: (416) 461-1207. U mag ook in het Nederlands schrijven of bellen.

Hymn-singing and Christian community

by Dale Topp

Mr. Topp is professor of Music, Calvin College, and music consultant, National Union of Christian Schools.

"What is this Hymn-of-the-Month we've been hearing about? How did it begin? What has happened since?" people have asked.

I first grasped at the hymn-of-the-month idea in a desperate attempt to simplify planning for a busy schedule of music classes and performing groups while teaching in the Christian schools in Zeeland, Michigan. I soon learned, however, that this concept had a value far beyond the recycling of one basic lesson plan for many classes.

Experiencing the enthusiastic singing of every student in kindergarten through nine in an all-school program, I sensed the exciting profession of Christian community available when everyone joined in singing a well-learned hymn. What a thrill to hear and see little children and big children lustily sing "A Mighty Fortress Is Our God" and "Now Thank We All Our God!"

As the tradition of learning one new hymn together each month grew stronger, all of the teaching staff actively supported the program. The quality of group singing steadily improved.

Then the minister coincidentally chose for Sunday worship a hymn the children had learned in school. When I saw young children joyfully

join to sing every stanza, the idea came that a hymn-of-the-month program might readily extend beyond the walls of the Christian school and into the churches and homes.

Some years later I was able to propose such a project to the National Union of Christian Schools. The potential of home, church and school uniting in hymn learning seemed exciting. Here could be a visible and audible joining of the Christian community in the expression of Biblical truths found in the world's greatest hymns!

Through two years of experimentation, the NUCS staff has developed a format that fits many of the needs of home, church, and school. Each year ten hymns are selected and published for singing, playing, and study.

The more difficult part of the project has been to advise the constituency of the various uses and features of the program. Thus this article. Each of the following is available (at surprisingly low cost) for each hymn in the program.

Bulletin inserts can be used for far more than insertion into church bulletins for use during a service. These single page copies of a four-part harmonization of the hymn backed up with background information about that hymn also can be used at conventions, conferences, retreats, assemblies, concerts, or church meetings. Schools may distribute them to students' homes throughout the year to encourage family use of each hymn as children

learn it in school. Schools may also offer parents other parts of the program described below.

Choral arrangements allow performance of the hymn by a variety of groups in home, church, or school. The soprano-alto voicing may be used by children's choirs or treble choirs and contains chord symbols for guitar accompaniment. A three-part treble voicing adds a descant useful in classroom, choir, or home singing. In addition there are the four-part harmonization (featuring some fresh new harmonic sounds) found on the bulletin inserts and the three-voiced mixed arrangement which works well in choirs where male voices are scarce.

Instrumental arrangements provide a wide variety of uses. The five voices are scored so that each hymn may be performed by a complete band or orchestra (as a concert number by younger groups or to accompany chapel singing with older groups) or by nearly any smaller combination of instruments. For example, all of the sixth grade band or orchestra students might accompany singing in their classroom devotions, or a beginning instrumentalist could learn the soprano instrumental part for a solo with the SATB bulletin insert serving as piano accompaniment. A brass quartet might accompany a hymn sing in Sunday worship services. Creative leadership will discover many other possibilities.

A guide for each set of ten hymns provides information for other activities. A list of music based on each hymn tune allows chapel and church organists and school and church choral directors to program related music and thus broaden their listeners' worship and understanding. Background information explains the context in which each hymn was written. Parents, teachers, or ministers

may wish to mention, for example, that Martin Rinkart wrote "Now Thank We All Our God" during a year when an unusually large number of his congregation died from illness.

Each month schools, churches, and homes throughout the United States and Canada join in learning the same hymn. What an exciting profession of Christian community! Why not join them?

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Frozen mammoths and catastrophism

In the Letters column of the June 10, 1977 *Calvinist Contact*, Mr. Dirk Brinkman asked some questions about frozen mammoths and other fossil remains. I have not given him an answer, and he has recently repeated his request that answers be provided in the pages of *Calvinist Contact*.

An article entitled "Frozen Mammoths and Modern Geology" was published 17 March 1961 in *Science* 133. At that writing there were four nearly complete animals that had been found in Siberia, and some frozen parts of 35 other individuals. All were found north of 60° latitude, two fragments in Alaska and the remainder in Siberia. A recent textbook reports that frozen parts of about 50 individuals have been reported.

A letter from Mr. Brinkman dated January 6, 1978, refers to the vegetation found in the stomach and teeth of the Berezovka mammoth as "tropical", and other misinformed writers have referred to the climate in which woolly mammoths lived as "lush temperate." But their habitat was clearly arctic, and the undigested food in the Berezovka mammoth's stomach consists of arctic tundra plants. Similar plants grow in Siberia today north of the forests, though somewhat south of where the frozen mammoths have been found.

The complete mammoth specimens were in healthy condition just before death, and they almost certainly died suddenly. But they did not get frozen immediately. Although some of the flesh of the Berezovka mammoth was red in color and was eaten by the sled dogs, there had been extensive decay before freezing.

Any attempt to determine the causes of death of frozen woolly mammoths and woolly rhinoceroses is, of course, somewhat conjectural. The broken bones of the Berezovka mammoth indicate a fall, and its location at the edge of a river valley leads to the suggestion that it wandered too near the edge of a cliff which slumped underneath it. The coagulated red blood found in some specimens of frozen mammoth and rhinoceros indicate death by asphyxia (suffocation), possibly by being buried in a cave-in or mud-flow. The plants associated with the Berezovka and the Mamontova mammoths indicate death in the late summer warm season when such mud-flows and slumps would be most likely. The absence of frozen remains of wolves or deer is a hint that the heavy-bodied and less agile mammoth and rhinoceros were more likely to suffer such a fate than the lighter animals who lived in the same region.

There are many fossil remains of plant and animal organisms in many parts of the world. Some of them are

found piled together in high concentration. But many of them are found distributed over broad regions and throughout various rock layers. In the Grand Rapids, Michigan area, for example, there are sedimentary rocks about 6000 feet thick. About 4000 feet below the surface is the Niagara Formation, which contains fossil corals in the form of coral reefs, which must have formed by slow growth in place just as coral

reefs grow in shallow ocean water today. Above that we find layers of limestone and shale and sandstone. We also find some layers of anhydrite and gypsum and salt which must have formed by evaporation of ocean water. About 2000 feet below the surface we find the Alpena limestone which also has fossil corals in the form of coral reefs, formed by slow growth in shallow ocean water. Above that, more sandstone, shale, and lime-

stone. Also more layers of anhydrite, gypsum, and some salt. Also lots of kinds of fossils — corals, brachiopods, trilobites, plants, thin coal layers. Maybe some deposits of fossils were the result of some catastrophe of small or large proportions. But surely the progression of fossil-bearing strata of Michigan was not deposited by any one catastrophe nor a series of world-wide catastrophes. Catastrophic events don't pro-

duce coral reefs nor layers of gypsum.

Yes, Christian scientists know about bones and stones. Paleontology is not my specialty, but I'm happy to talk about fossils to the extent of my knowledge and understanding.

P.S. I know where you can find some fossil fish.

Clarence Menninga
Professor of Geology
Calvin College
Grand Rapids, Mich.



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Of course, a big part of the good life is learning how to live it — and that's what our academic community is all about. We offer you 26 major fields of study, so you're sure to find a way that's right for you to express what you believe through what you think and do. And we've got over 200 Christian professors (more than 2/3 of them have their PhDs) ready and willing to challenge both your mind and your heart.

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CALVIN COLLEGE

World Missions Update

Reaching out

NIGERIA—The evangelism committee of the Christian Reformed Church of Nigeria completed a dry season thrust into unreached areas. Many volunteers participated in the program and prayers for the many follow-up contacts are requested.

Church near airport

JAPAN—A new international airport has been built in Narita, at the cost of millions of dollars. The airport is not in operation due to strong pressures from neighbors and students who resist the noise pollution which they fear will accompany increased traffic in that area.

Rev. and Mrs. Bill Stob have been working for the past year in the area and are gathering a group of Christians together in Narita New Town. The new housing area will have a population of 100,000 people as soon as the airport begins operation. Already the church is growing, and the young congregation recently gave enough in special offerings in one month in order to buy a like new bus for the transportation of Sunday School children. These special offerings did not diminish the usual generous offerings which are provided by the members of the group for the continuation of the work of the church.

Brazil sends missionaries

BRAZIL—Brazil is often considered the Protestant "show piece" of Latin America because of the impressive gains made by evangelical organizations and churches. An increasing number of Brazilian missionaries are going out to other parts of the world, sponsored and supported by their own Brazilian churches. At the same time, many Brazilian churches are not growing as they could and the average member is not taught much Bible doctrine.

Health care program starts

LIBERIA—Miss Margaret Enter, nurse/midwife, was recently appointed to begin a program of basic health care in Liberia. The program will concentrate on preventative medicine with emphasis on teaching of proper nutrition and sanitation. It will be integrated with other mobile educational and evangelistic programs.

Church leaders trained

MEXICO—In the southern state of Oaxaca, Dr. Hans Weerstra and his colleagues are training Indian church leaders to witness, preach, organize churches, and grow in the knowledge of God's Word. Indian midwives are also being trained at the Tlacolula Center which is a joint project of CRWM and CRWRC.

H. KREEFT, C.A

**CHARTERED
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by Rev. Ralph Heynen

PASTORAL COUNSELLING

At this time of the year there are many things about us in nature that reflect the beauty and faithfulness of God. The trees are beginning to sprout, flowers are pushing their way through, you see the early Spring flowers beginning to blossom. There is a whole new spirit in the air — a feeling of coming Springtime. There's something so marvelously beautiful about all of this. The sad thing is that many people don't see a great deal of the beauty. There are many who look about them and they see the ugliness, they see the pollution — the beer cans along the road and the gum wrappers.

You find people who look about them in the morning and they think first of all in terms of smog, smoke and whether there is pollution in the air and maybe it's good that we look at these things. But I wonder whether there aren't many people who look for those things so that they miss the real beauty of life. They see the things that are ugly, dirty and polluted but they fail to see the beauty of these blossoms and to smell the fragrance of Springtime.

When we look at the world, we can think of the wars that are being fought, the fact that in this world there is much that is evil, wicked, vile, and immoral. We can see those things and forget to see the beauty of the sunlight or the glory of God as revealed in the material world. When you look about you, you see much that is beautiful, not only in nature but the beauty of buildings that have been built, beauty of design. We can see an office building that has practically all windows; a vast expanse of glass. Or you see some of the massive structures that have been put up at considerable expense and planned by some great architect, and

A place for beauty

used or he may marvel at the kind of glue that has been prepared in today's world.

The fact is that God has given us in this world a great deal that we can admire because it is beautiful. We really don't need flowers, we really don't need these ornamental bushes that are found, you don't really need mountains, but when God made this world he included not only the things we need to clothe and to feed us and to give us housing, but he included in this world much that is beautiful. What I am talking about is that we develop a greater sense of beauty, the esthetic side of life. I'm afraid that in our world we tend to shy away from this. We think of things being practical, economical, so that everything is easy for us, but we forget also that there is such a thing as beauty and that within the soul of every man there is a desire for those things that are attractive, lovely, and beautiful because the material world is not just outside of us, it's also part of us. The body, too, is fearfully and wonderfully made. When we see a little child — you think here is a youngster brought into the world — all of its fingers and toes are in place; it has a beauty of form and there's something in it that you can see the marvel of God's creation. When you consider the fact that out of all the children that are born, only a very small percentage of children have birth defects or are handicapped in one way or another. Again, here we ought to see the glory of God's handiwork; the beauty of what God has wrought in this world so that we don't just simply look at the ugly things but we can say also, "What a wonderful world we have!"

What makes the material world wrong? I think it's the fact that when we look at the material world or we use the material world and we enjoy it and we see God in it, it's beautiful! When we take this material world and we become slaves of it, then the world about us becomes like a cruel tyrant. For many the thought is how can I get more and more of these material things; we make a God out of them and if you do, we know that they lose their beauty. The status seeker soon becomes a materialist and the materialist builds his own temples which are not the temples of God.

Money can be used to build the Kingdom of God and the work of God could not go forward without money, but the compulsive gambler, the person who wastes his goods, or the man who steals it, makes it something ugly, something evil. It's good for us to see the beauty of the world about us — the beauty that God has placed within you and me and within our communities and within our land and there's so much of it. I believe that as Christians we ought to think more in terms of enjoying these things and seeing the hand of God in it all.

I can hardly imagine a person standing at the Grand Canyon of the Colorado and that his heart is not somewhat touched when he looks at it all and he says, "I thank God for the majesty of His power in this world." Or when you look at one of the majestic Falls in Yellowstone or Niagara Falls, that we cannot think of a God who first of all made this and then sustains it and keeps it throughout all these years. This, I think, you and I must see. Then the world about us becomes a means by which we praise God and you and I as Christians, you and I as people, are the only ones that can do this — that nature reflects the glory of God through us.

THOUGHT FOR THE WEEK

Jesus talks about the faith as of a little child. This is one of simple trust. It's a kind of faith of a child who walks hand-in-hand with his father and is not afraid or a little girl who looks up to her mother and is confident. When we lift our eyes to the God with whom we have fellowship, we should have that kind of faith. We can say, "No matter what the experiences of life are, He's my Father and He's in control — all is well."

there's something marvelous about it.

I know a carpenter who has a love for beautiful wood. When he sees a bit of lumber he looks at the way the grain runs and at the knots and patterns that are blended together. A good craftsman knows how to use these things so that they come out as a work of beauty. I heard of a carpenter who came into a home and somebody had painted over all the woodwork with some color that they preferred rather than the grain of the wood. He said, "You know I could almost cry to see people have so little regard for the beauty that God himself has placed in a bit of wood and then covering it over with paint.

I can imagine that a farmer will admire a field of waving grain or growing corn as it stands in its silent rows. A plumber can see when a plumbing job has been well done and everything is put in place in a good way so that everything works. A man in a factory will admire the strength of plastics or the marvelous fabrics that are being

job MARKET

Jane Borger, R.R. #2, Utopia, Ont. L0M 1T0. Phone (705) 424-9414. 17 year old girl - any type of work.

Hilda DeBoer, R.R. #2, Teeswater, Ont. N0G 2S0. 16 year old girl will do housework, babysitting, lawn mowing, garden weeding.

Wilma DeGraaf, R.R. #2, Acton, Ont. L7J 2L8. 17 year old girl, looking for a job in a store, small office, factory or farm, within Ontario.

Andy Geleynse, 13 Mercier, Dollard des Ormeaux, P.Q. H9A 1H4. Phone: 514-684-7895. 16 year old high school student likes summer job in Ontario on dairy farm.

Dave Guetter, Fenwick, Ont. L0S 1C0. Phone 892-3784. First year Calvin College, experience in construction, farming, landscaping and driving.

Arthur Hiemstra, 104 Concession St. W., Bowmanville, Ont. 17 year old boy looking for outside work, preferably on a farm.

Diane Hiemstra, R.R. #4 Listowel, Ont. N4W 3G9, phone (519) 595-4889. 18 year old looking for work in London, Ont. area, willing to work at anything.

Ed Renkema, R.R. #3 Beamsville, Ont. Telephone 563-8961 would like summer job on dairy farm.

G. Struiksmas, 536 Carluk Rd., Ancaster, Ont. L9G 3L1. Telephone 648-1270. 16 year old girl looking for summer employment in the Hamilton area. Willing to learn.

Jackie Vandenberg, P.O. Box 55, Huttonville, Ont. L0J 2B0. Tel. 416-457-7089. 16 year old student likes summer job on a horse farm.

Clara VanderGaast, Box 750, Vauxhall, Alta. T0K 2K0. 16 year old student able to cook, housekeep, take care of kids, and can type or do some accounting. Can begin right after school is finished in June.

Martin Vellekoop, R.R. #5, Peterborough, Ont. K9J 6X6. Phone 939-6796. Male student 17 has had some experience in farm work but willing to do anything. Would require room and board in Christian home.

Terry Walma, 285 Winona Rd., Winona, Ont. Ph. 643-1889. Graphic Designer. Employment sought: Commercial art, Graphic design, Printing House.

Summer Help

Ivy Lea Inn Ltd., Thousand Islands Parkway, Lansdowne, Ont. Needed 2-3 waitresses, plus one boy for ground maintenance. Call Burlington 1-634-8144 or Thousand Islands 1-613-659-2329.

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Chatham school supporters raise \$129,700

The membership of Calvin Christian School Society in Chatham, Ont. recently donated \$129,700 for the building of an auditorium and a gymnasium. The special membership meeting was called to consider plans for building an auditorium at the Chatham District Christian High School located at Park Avenue West and a gymnasium at the Calvin Christian elementary school located on Tissiman Avenue, both in Chatham. The membership overwhelmingly approved the plans which will cost a total of \$200,000.

The chairman of the board, Mr. Joe Wiersma of Chatham

informed the membership that the proposed plans were the result of extensive studies done by a board-appointed planning advisory committee. Mr. Harry Verburg, chairman of the committee, reported its findings to the society members and outlined the proposed plans. Members of the committee were: Ray Bouma, Abe De Jonge, Jake Janssens, Bernie Kruisselbrink, John Postma, John Tolsma, Chris Vandoodewaard, Harry Verburg and Kees Vreugdenhil, all of Chatham.

Mr. Verburg explained that the total funds needed was \$50,000 less than the total cost due to the sale of part of the

society's property at the Park Avenue West high school. As a result, the board required \$150,000 from donations to realize its plans.

The students of the Chatham District Christian High School donated \$6,000. The gift had been raised from the student body during the day and was presented to the society by student council representative, Linda Tolsma. Board chairman, Joe Wiersma, gratefully accepted the gift.

Mr. Kees Vreugdenhil, chairman of the special finance committee, outlined the fund-raising campaign which

will be conducted in the coming weeks. The membership in attendance at the meeting was requested to donate "on the spot". The goal of the fund raising drive was set at \$150,000.

The two schools have a combined student body of approximately 410 students and 20 teachers with a total operating budget of \$428,000 in addition to the proposed building plans.

The society has set a target date of September 1, 1978 for completion of construction of the two projects. The fund raising drive is scheduled to be completed by the end of May.

إلى السيد مدني
تحية ومحبة واحترام
بعد، فبنفوس من ربنا وفخلصنا يسوع المسيح، نبرهن
ميرس دد سايه الاصلاح، « فاستغفرت من سيئات
عميق، أصفيت ونظرت وتأملت، رأي قلبي نور
الحق بالإيمان فتجددت فيه الحياة...
نشكر الرب الذي لم يتركنا في كل حين ومن كل صوب
ومكان نربط بيننا طلة الحب والسلام التي سنعمل باسمه
على توطيدها وتمتينها...
أني لا أزال
متعطش لمصره كلمة الله، لكنني دائب على الصلاة من
اجلكم، أنتم المجتهدين في نشر كلمة الله، الكارزين
بالإنجيل والعاملين على بناء جسد المسيح في كل أقطار
العالم
أخذكم في الرب والخلص لكم
محمد

The quality of letter responses to The Back to God Hour is as important as the quantity. Response to the Arabic ministry is reaching new heights in both quantity, indicating interest, and quality, indicating understanding. The above letter came from North Africa in response to the Arabic broadcasts of Rev. Bassam Madany. In part, the letter reads, "I consider myself an infant living on milk. I thirst for the Word of God. It was through the grace of our Lord and Savior Jesus Christ that the 'alarm' of Saatu'l Islah woke me up from a deep sleep. I listened and began to reflect and my heart saw the light of truth through faith, and so I was reborn."

Response to the Arabic ministry has increased almost 300% in the last two years. The penmanship of these letters ranges from an illegible scrawl to beautiful calligraphy. But each response comes from a heart yearning to know the truth.

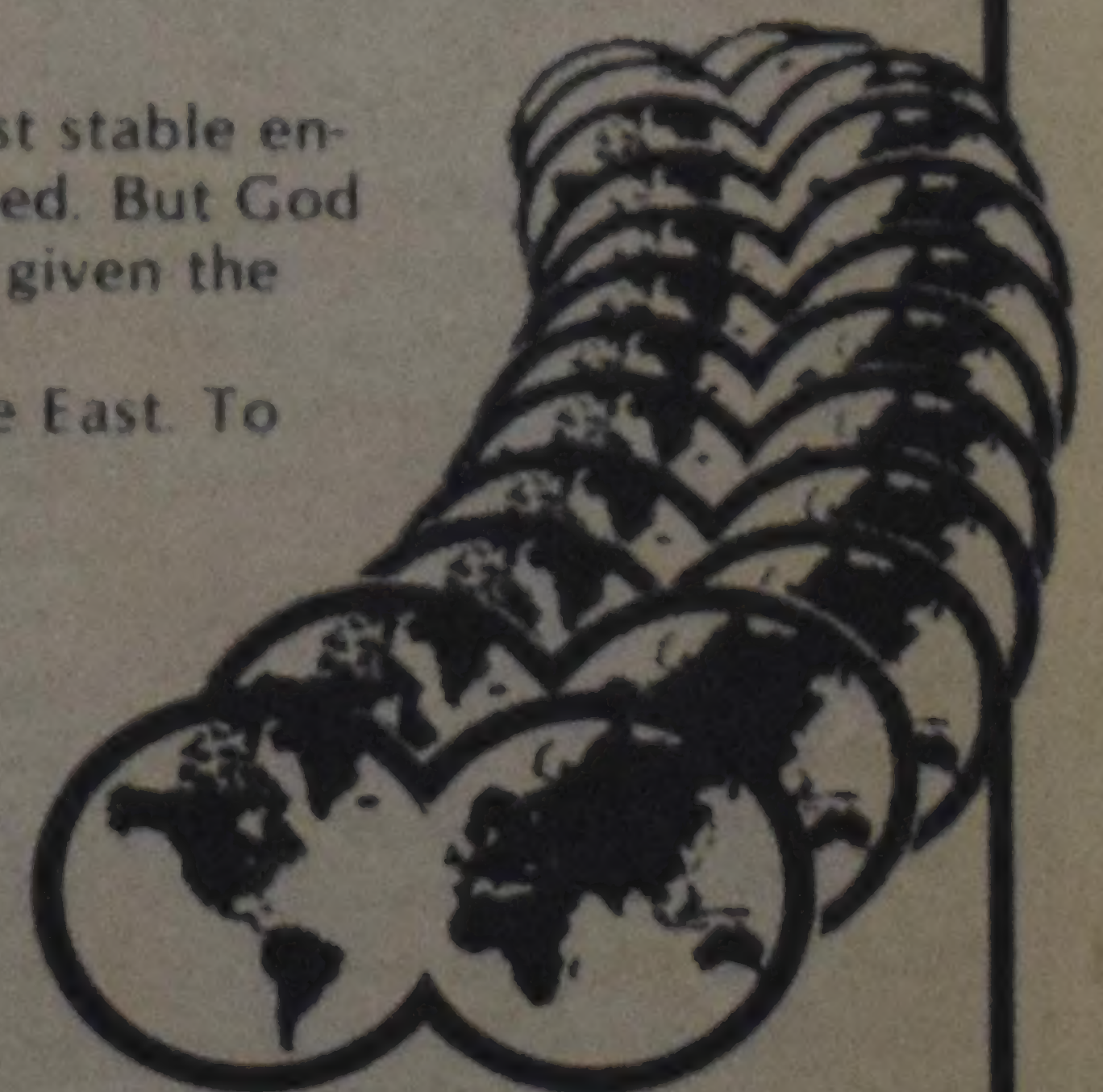
The Middle East is not the most stable environment in which to sow the seed. But God has blessed this ministry and has given the harvest as he promised.

We are on target to the Middle East. To God be the glory!

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Politics

Who is the NDP? (and what do they have to do with socialism?)

by Ben VandeZande

What are the goals of socialism?

There are two: 1) You and I are to be seen as part of the national community and can best find our happiness in "the good of all" rather than our individual wishes, and 2) our rights as individuals can best be gained by giving each person material prosperity. This prosperity is to be guaranteed by the national community so that all men will share equally.

Do we find socialism in its pure form in societies today?

No. Much of what wants to call itself socialism is a watered down version of the original. It seems that in the socialists desire for power he often has sold his birthright. Also, there have been a variety of influences that have given it a different colour than its roots may have demanded.

Where did socialism come from?

Socialism has its roots (in Canada) in the many immigrant communities who faced enormously difficult times. Many of these immigrants came from countries which had socialist labour parties and so they were the "hard liners" who saw socialism's goal where society would control the means of wealth and production. Then there were those whose ideas grew out of the experiences of daily life and as a result rightly called for many changes in which the society was organized. These people hated the "privileged" group and sought to undermine those who had it easy at the expense of the poor. They were joined by the trade unionist, who wanted a better economic situation for the worker, were often Liberals at heart but felt that through this movement they could get changes more quickly. (This partly explains why Mackenzie King called them "Liberals in a hurry")

Weren't there many Christians involved in the early days of socialism?

Indeed, many would say the true founders of socialism were people like J.S. Woodsworth who was at one time a Baptist minister. The church was often the only provision for needs the immigrants in the west at the turn of the century had, since the government did little or nothing to help. It was at this time that the emphasis of the church switched from, "Change this man now" to "Save this society now". At the same time there was a genuine

desire to "set up the kingdom of God among men, which we understand to be a social order founded on the principles of the Gospel — the Golden Rule, and the Sermon on the Mount and made possible through the regeneration in men's lives." The Lord was to have "dominion from sea to sea and from the rivers to the ends of the earth."

However, as socialism unfolded, many of the Christians gave up their basic beliefs as Christians and took over the basics of socialism for their faith.

What other choice was there?

The other choice many Christians made was Liberalism. In simplest terms, it defended the individual and his freedoms. Each individual had the right to material abundance because that was seen as a blessing from the Lord. Those who were called "capitalists" were often Christians who ironically created many of the situations the socialists were rebelling against. Simply put, the socialist Christian chose to defend the worker and his needs while the capitalist Christian chose to protect capital and the right to material abundance. In truth, neither position was a true option. Either way, you do not come up for justice for all but you simply use society and government to push for your goal. One thing that does need to be said however, is that when faced with the specific situations where many workers were oppressed and treated unjustly then someone had to come to their aid.

If socialism was a force in the early 1900's how did they try to accomplish their goals?

The goal to use Woodsworth's words was, "the establishing in Canada of a new social order which will substitute a planned socialized economy, by achieving an approximate economic equality among man in place of glaring inequalities, will eliminate the domination of one class by another." This was the road they hoped to travel.

The vehicle they would use became the next question. It is here that you get the many kinds of socialism. The Co-operative Commonwealth Federation (founded in 1933) tried to address all of Canada (not only the working "class") and in so doing lost much of its sharpness. In the election in 1945 it elected 28 MP's, in part due to a watered-down program. There was a mild criticism of a planless capitalist society and the power of monopolies and a great emphasis on the right of every person to share equally in the nation's progress but the critique was

not as sweeping as it had been.

How were they different from the other parties in all of this?

That was a problem. The basic idea of Liberalism is an equality of opportunity with no guarantee of whether everyone would end up being equal. The goal of the CCF was still equality but it adopted the position of the other parties in order to achieve it.

Where does the New Democratic Party [NDP] come in?

The NDP formed after the big election defeat of 1958. This time the trade unions (The Canadian Labour Congress) threw its lot in with the NDP. Socialism was a process not a goal now. There were practical men, still aware of this (now more) distant goal but they would accomplish it in stages. The rewritten goal now was to achieve greater equality. Perhaps a clear example of this new emphasis is the first item of concern for the NDP (ie.) "A Job for Everyone". It seems the union influence was too strong to let the party go back to any form of "true socialism".

Ironically, it was the role of the union in the NDP that scared a lot of people away. How could you trust a political party so heavily influenced by a big organization? (Somehow, the fact that the P.C.'s and Liberals were heavily influenced by business never raised the same questions. The NDP was going to become a party for the people and it would take up the case of social justice on their behalf.

Did socialism lose its heart with the NDP?

In some ways. There was still the hope for a new order based on the principles of socialism but now the sights of the NDP guns were focused on specific enemies (ie.) poverty, "corporate welfare bums", U.S. control of the economy, a progressive tax system, etc.

Was the "Waffle movement" really trying to get back to the roots of the socialist movement?

The "Waffle" group in the NDP pushed for a "socialist consciousness" (in other words a reeducating of all Canadians so that a conversion would take place in Canada's hearts). There was to be no compromise with the Liberals. This group was pushed out of the party in the 1971 election and with them went the idea of a major overhaul of society into a socialist direction.

Does that mean the NDP became Liberals and Conservatives?

It is striking to compare the policies of the Liberals and Conservatives today with the

NDP of 10 or 15 years ago and notice the similarities. The NDP is no longer a party pushing for a total alternative society. Many of the positions have taken on the spirit of Liberalism. Perhaps another way to put it is that the other parties have taken over programs earlier pushed by a small 's' socialist NDP. For example, the Liberal stress on equality of opportunity; the PC's promoting Government grants to bolster regional development in poorer areas of the country.

What is the NDP saying today about the economy?

Although unemployment and inflation are seen as the immediate concerns, the NDP also takes the position that these two problems are symptoms of larger, more "structural" problems in the Canadian economy.

The party has a short turn strategy called "stimulating the economy": a) tax cuts for consumers (sales tax, and income tax for lower income workers) to increase their buying power b) federally funded capital works projects, which would both provide communities with necessary improvements such as roads, parks, schools, etc. and provide immediate jobs, and c) an increase in federal funding housing programs, again with the twofold purpose of providing jobs, and meeting the social problems involved with a shortage of affordable homes.

Doesn't the NDP believe in a planned society?

A long term solution is that government must take an active role in the development of concrete planning and goals.

Lest Canadians associate "state planning" and "national plans" with the autocratic reign of Communist leaders, the NDP are quick to point to Japan, and various Western European countries, in which national plans are both successful and commonplace.

Another important aspect of the NDP's long range solution to Canada's economic problems is "public ownership". They point out that our country has had a long tradition of using state enterprises, CBC, CN, Ontario Hydro, to name

only a few.

Public ownership, in its often undefined character, would be limited to those industries which show they cannot serve the public effectively especially in the areas of natural resource development, transport, communications, and financial institutions.

What is the NDP policy on National Unity?

The NDP party has taken a strong "federalist" stand on national unity, convinced that Quebec is, and should remain an integral part of the Canadian nation. They believe, that the Liberal government in its ineffective economic policies has given Quebec further cause to separate from Canada.

To correct this the NDP would give the administration of Federal funds to the provinces in the belief that they are best suited to solve regional problems.

The role of the federal government in this is to come up with the money and to formulate some planning as a whole country.

Can we say that a vote for the NDP is a vote for socialism?

Not really. It seems to me that a look at the above history shows that such a connection is not so automatic. There is a mixture of a variety of motives there, Liberalism, humanitarianism, Christian social involvement, socialism, etc. We have to see the variety of forces at work within the NDP. They do raise some legitimate criticisms about our present direction in politics.

As with the other two parties we have to ask whether their criticism and/or their solution does justice to society in a Biblical way.

Footnote:

This article is only meant to serve as an introduction to Socialism and the NDP. It is not complete but meant to give a quick overview. Neither does it pretend to define everything precisely. Hopefully, each of us can share in the study of these principles also as they apply to your local candidate. (A good book to read, though it is heavy going, is *Political Parties and Their Ideologies* — Campbell and Christian.

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ANNE HUTTEN

One way of plumbing popular opinion on almost any topic is to read the "Voice of the People" column in our daily paper. These letters to the editor give a fairly accurate reflection of current issues, and how people react to them.

During the last couple of years, probably no issue has received as much attention as the spruce budworm, with its attendant chemical spraying. After dozens of studies, hundreds of press releases, and thousands of opinions, no one yet knows how much damage is actually done by the spray. Recently a young boy was admitted to hospital with a case of Reye's syndrome, the disease which is allegedly caused by the chemical use to fight the budworm. This has again caused a flare-up of letters, pro and con.

The French-Canadian problem is another favorite topic for letter writers. "We in Nova Scotia do no trading with the great countries of South America because we speak no Spanish", wrote a Halifax resident. "We should teach Spanish in our schools and we should trade with Cuba, Mexico, Argentina and Brazil." The writer also recommends that "we extract ourselves from Canada and become independent again", rather than relying on a central government.

It's an interesting thought, one which reflects Nova Scotia's insecurity when it comes to Canadian togetherness. What will happen to us if Quebec secedes? Very few wish to join the U.S.A., but if confederation ever breaks up, some tough decisions must be made.

The abortion issue has suddenly come out into the open, after years when the Chronicle-Herald apparently refused to print any letters on this issue. Suddenly there is widespread concern over the growing number of abortions in the province; over 1,300 during 1977. According to an earlier N.S. Medical Bulletin, only 5.7 percent of them were done for medical reasons. Sniffed one Lady writer: "Therapeutic reasons! Therapeutic means the treatment of disease. I never knew that an unborn child was a disease."

In the foreground of the pro-life forces is Bernadette Romanowski, a doctor's wife in Pictou County. A mother of six, Bernadette is joining with other pro-life groups in organizing a large-scale conference to be held in April. Advance publicity is being done, with press releases, radio programs, speakers in various places. One rally in this area drew a capacity crowd a few weeks ago, on a Sunday evening during a bad snowstorm.

It is good to see this issue come out of the closet here, after years of neglect by the press. It is high time for the general public to do some thinking about the fetus, the aged and infirm, the severely retarded. What is human life, and why is it valuable?

On another point at issue, a lady recently wrote in to berate the Christian church for getting involved in matters of social justice. The church should stick to the business for which it is trained, said this woman. This drew a sharp rebuke from a James McLean of Halifax.

"The Christian faith is more than just words, and the promotion of justice is of its essence", he wrote. "No conscientious Christian can ignore questions of social morality and leave them to professional politicians... Christians cannot neglect the suffering of people in other countries simply because their problems are not immediately visible."

Speaking to one of the agricultural commodity groups was Charles Hubbard of Shinimicas, newly elected president of the Nova Scotia Federation of Agriculture. This is a position which can be filled in many ways. Some presidents of this body in the past have done an admirable job of working to preserve the family farm, or encouraging government to recognize and alleviate the problems of the farm community. Others have taken a more political stand, mouthing a platitude here and there. Charles Hubbard was a bit different, to say the least.

Oh, he is well versed with agricultural strengths and weaknesses, and no doubt he will work hard to help farmers make a living. But he went farther than that. He challenged his listeners to consider the morality of the cheap food policy. Not just in a local sense, this, but: is it morally acceptable to import food from starving nations? Can we continue to draw on the resources of the Third World, when they so desperately need those foods themselves?

For a moment it seemed to be the Christian Farmers Union talking, but this was a totally secular gathering. Later, I asked Mr. Hubbard whether his remarks were religiously based, or what.

"This is a Christian nation!" he almost exploded. "Bunch of hypocrites, I say! Let them think about this, for a change."

No doubt there has been some thinking, after such a speech.

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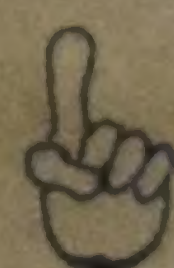
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Tall Figures perform a permanent dance at the Education centre in the city of Calgary, Alberta.
[Canadian Government Office of Tourism Photo.]

Spotlight on Alberta

Calgary church develops ministry centre

by Henry Wildeboer

The economic prosperity of most of Alberta attracts Canadians from other parts of the country to the West. Calgary is growing rapidly, as 1,500 to 2,000 people per month come into the city. This has an effect on the churches and their ministries. In addition to the newcomers, many "old-timers" face various difficulties. First CRC has become aware of this through frequent requests made for help to elders, deacons and others within the congregation and is seeking to minister to spiritual and social needs.

Last fall the consistory asked the youth elders and the deacons to explore ways of meeting these recurring needs. This committee recommended that we develop a Ministry Centre with a full-time counselor and their recommendation was approved by consistory and congregation. Shortly after that, some of our business people purchased two six-suite apartment buildings across the street from the church. These buildings are to be available for the ministry by opening up apartments as they are needed.

A board has been appointed which is responsible to develop and supervise the work and to report to the consistory and congregation. The board in-

tends to involve the members of the congregation directly in the ministry according to their God-given gifts.

On Sunday, March 19, the congregation was given an opportunity to indicate their financial support for this endeavor. With praise and gratitude to God, the consistory learned that the church is ready and willing to commit itself to this ministry, not only in prayer but also in financial support. In one day, we received commitments for the coming year for \$35,000.

Already the work has begun on a small scale. God's blessing on that work has created the desire and need to expand it. The aim will be to help newcomers in resettling in our community and to provide care and counselling for people with problems — marriage difficulties, single parents, alcoholics, etc. We anticipate God's leading as we submit ourselves to do His will in helping "those who are the least" (Matthew 25).

Our immediate need now is to find the individual or couple whom God is leading into this type of ministry. They are needed as counselors-houseparents who have gifts and a calling from God to develop with us the work. For more information contact the board, Ministry Centre, 3600-15A St. S.W., Calgary, Alta. T2T 5P8.

Needed

COUNSELOR — HOUSEPARENT[S]

First Christian Reformed Church of Calgary is developing a Community Ministry Centre

Progress?

- The Church is thoroughly committed to community ministry
- Two six-suite apartments have been purchased and are available for facilities as needed

Goals?

The aim is to meet various spiritual and social needs of:

- recent new arrivals in the Calgary community
- members of our immediate community who are in need of temporary housing, food or clothing, or counseling in order to function meaningfully.

Staff requirement?

A FULL TIME position is available for an individual (or a couple)

- who is dedicated to the Lordship of Christ and desires to see others come to that commitment
- who has some counseling expertise and is able to help those with spiritual and social difficulties
- who is willing to help find work and housing for those who may need this
- who is willing to live on the premises so as to be available when needed.

Benefits?

- an opportunity to serve in developing a vital diaconal ministry
- working within the setting of an exciting church that is backing the project with prayer and support
- opportunity for teamwork with three other ministers and many committed lay people
- a salary to be determined upon the basis of qualifications and experience.

Since we are eager to get started, we need to hear from prospective counselors soon. For more information contact:

The Board,
Ministry Centre,
3600-15A St. S.W.,
Calgary, Alberta
T2T 5P8

Edmonton — Gateway to the Northwest

In the central part of the province of Alberta lies its capital city — Edmonton. As you enter this city from the south you are greeted by the words — "Canada's Oil Capital." In any other province this announcement would simply be accepted with a measure of justifiable pride. But not in Alberta.

In Alberta this announcement is a bone of contention. You see, just 180 miles to the south is another city which stakes the same claim for itself. This is indicative of the two major cities in Alberta. There is an intense rivalry between Edmonton and Calgary.

Population-wise, Calgary has moved ahead of Edmonton. Calgary may have its Stampede but Edmonton has its Klondike days. Edmonton has its famous Eskimo football club: Calgary has the Stampeders and its footballers. The Edmonton-Calgary rivalry is more than just two major cities in competition. The rivalry of two cities finds its basis in the strong competitive spirit of Alberta.

Alberta is a free-enterprise-province all the way. It is this free enterprise spirit that fosters the spirit of competition. Alberta is a province richly endowed. Alberta has known and continues to know financial "success". Alberta knows the beauty of the prairies, the fascination of the foothills and the majesty of the Rocky Mountains. To be sure, Edmonton shares in that rich endowment.

Edmonton's wealth is obvious from the many impressive structures which mark its sky-line. The North Saskatchewan River which flows through the city makes for a very beautiful setting. However, we know that wealth and beauty are relative things. Wealth is not to be restricted to new, impressive structures. Wealth can also be defined in terms of one's past. Does a city reach back as it tries to move ahead? Wealth is not just something new found. Wealth can also be discovering your history.

It is obvious, too, that Edmonton seeks to maintain that wealth. One of the impressive buildings on the Edmonton sky-line is the famous Chateau Lacombe with its revolving top floor restaurant. Father Lacombe belongs in the history of the west.

Edmonton is a progressive, bustling, booming city.

In this bustling city there are eight Christian Reformed Churches, a Canadian Reformed Church and a Reformed Church. There is a Glad Tidings Centre sponsored by some of the Christian Reformed Churches in a relatively un-churched area of the city. Edmonton has a well-run, well-organized, progressive Christian school system where a single school board oversees three grade schools and one

high school.

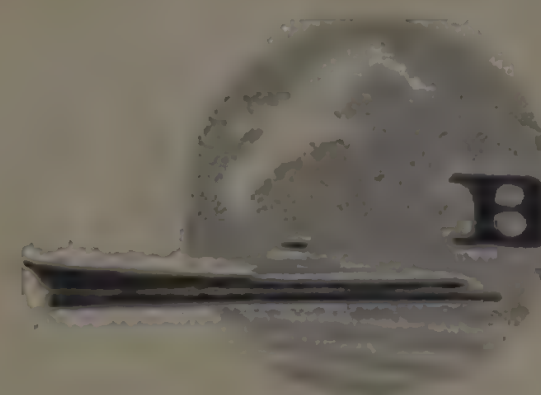
The Edmonton Christian School system is noted for its persistence in the area of a Christian curriculum. The Christian Action Foundation, one of the forerunners of the Committee for Justice and Liberty, was born in Edmonton. The CAF played a major role in the recognition of governmental financial support for Christian schools.

Communication between eight Christian Reformed Churches is maintained by the monthly publication, The Bridge. Members of the Reformed community in Edmonton are encouraged to make use of the facilities of the

Christian Credit Union. It is this Christian Credit Union that provides low interest monies to churches and schools for building projects.

There is within the reformed community in Edmonton much diversity but also a real unity which could be the envy of many communities. Edmonton is known for its rather healthy climate weather-wise. One can only underscore the fact that Edmonton provides a healthy climate for the ongoing reformation. The mention of the name Edmonton recalls many pleasant memories for a lot of people. There is only one Edmonton. Now Calgary lets hear from you!

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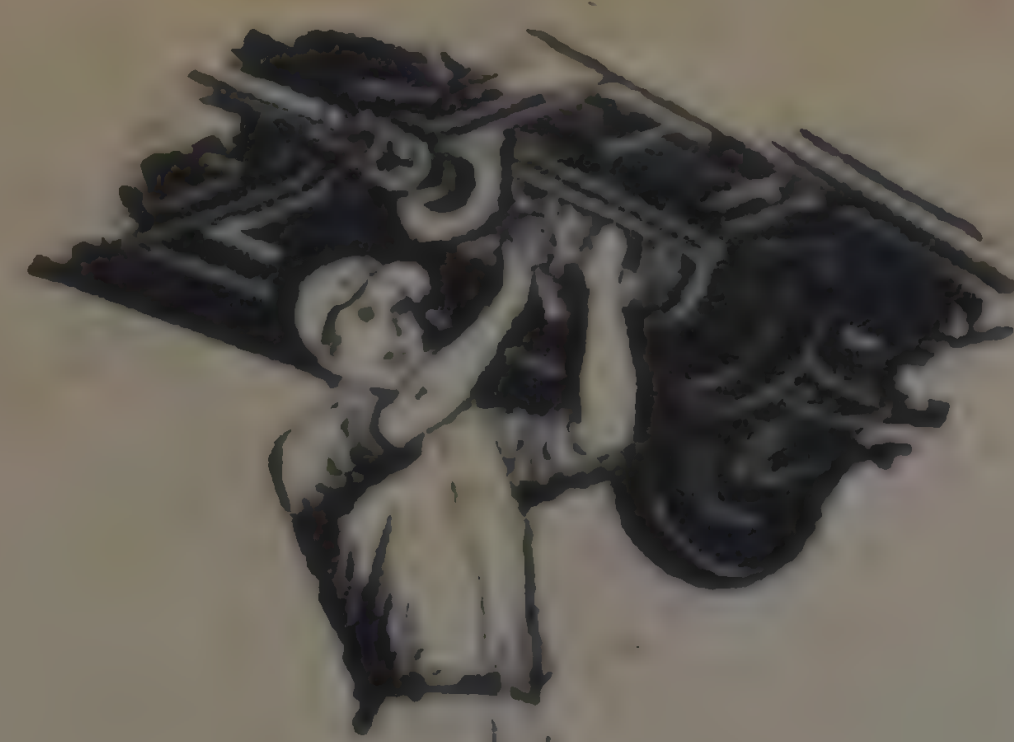
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Preken voor de eenvoudigen

De kerken van de reformatie hebben heel sterk benadrukt de handhaving van het ambt der ouderlingen, en in het bijzonder het ambt van de Dienaar des Woords. Als u het formulier voor de bevestiging van dienaren des Woords hoort lezen in de kerk dan hoort u de schriftuurlijke gronden voor de betekenis en de noodzakelijkheid van de ambtelijke Dienst des Woords. De predikanten zijn ambtsdragers. Dat betekent: zij hebben een opdracht. Een opdracht van Jezus Christus, de Koning der Kerk.

Tengevolge daarvan heeft het ambt ook gezag. Het wordt wel eens een dienend gezag genoemd, de ambtsdrager is niet alleen Dienaar van het Woord maar ook dienaar van de gemeente. Het is een ambtelijk gezag dat de gemeente helpen wil een betere gemeente van Christus te zijn. Vooral door de Dienst des Woords. Dienst des Woords is de ambtelijke verkondiging van het Woord Gods aan de gemeente van Christus die opgekomen is om haar God te ontmoeten. In de Naam des Heren moet de geopenbaarde waarheid Gods aan de gemeente verkondigd worden. Er moet geprekeet worden.

Onze mensen praten graag over de preken. En er is ook in de loop der jaren nogal eens over geschreven, hoe het wel moet en hoe het niet moet. Onze professor zei: u moet zo preken, mijne heren, dat de eenvoudige gelovigen als Mietje van drie hoog achter (ik heb in Amsterdam gestudeerd) die nog op tijd met haar man en vier kinderen in de kerk komt, er wat aan hebben!

Als D. Sikkel tot ons als studenten daarover spreekt, dan haalt hij "uit de oude doos" een bezoek dat hij bracht aan professor Fabius, en citeert hij zijn eigen vader, de beroemde C. Sikkel. En hij vertelde ons van Fabius: "wat debatteerde hij graag over onze preken, en zei hoe het moest en hoe het niet moest. En hij was maar slecht te spreken over preken die geen preken waren. Ze behoorden immers opening van Gods Woord te zijn. En ze waren meer of minder bevindelijke, gemoedelijke opstellen. Ze leidden de gemeente niet in in het geheel der Godsopenbaring. Ik hoor hem nog zeggen: dat is tenslotte voor mij en m'n collega's niet zo erg. Wij kunnen door onze studie dat nog wel aanvullen. Maar de kerk zit vol met eenvoudige mensen. De meesten moeten het daar weer heel de week mee doen. Vele huismoeders en dienstboden, en mensen die de hele dag druk moeten werken. En daarom is zulk preken onverantwoordelijk. Juist met het oog op de eenvoudigen. Wat een liefde bij deze professor, die toch geen volksman was, voor Gods eenvoudige volk."

Sikkel vertelde ons van Bavinck: "Nooit heb ik eenvoudiger horen preken dan door professor Bavinck. Er konden in zijn preken momenten voorkomen, waarin hij stond te spreken als een kind, zo eenvoudig. Het geheim van zijn eenvoudig preken was zijn Schriftkennis. Hij daalde af in de diepten der Schrift. En hij wist de weg. Door zijn gelovig studeren. Hij opende de deuren. En dan stond hij met de gemeente kinderlijk verwonderd te staren naar de heerlijkheid Gods." "Er moet eenvoudig geprekeet worden. Het moet preken zijn, en het moet verstaanbaar zijn voor de 'eenvoudigen'. Het Woord moet bediend worden. Het moet geopend worden. De tekst is een deel van het geheel. Een tekst is een toegangspoort tot het Woord, tot de weide waarop de Goede Herder Zijn schapen brengt."

Mijn vader schreef hier eens over: "Een hof des Heren is Gods Woord. En elke preek moet de gemeente in die hof brengen; zo dat zij ziet en beseft, dat zij in die hof is; en dat zij die hof, en altijd alleen die hof van haar God immer beter en meer leert kennen. De prediker brengt haar door zijn tekst: of telkens van een andere zijde in die hof; door een ander hek; langs een ander pad; in een ander deel; soms leidt hij haar op punten waar het geheel meer spreekt; soms bepaalt hij zich tot een plekje, tot een plantje in de hof, maar altijd wordt de gemeente door de preek in die ruime hof geleid; altijd ziet zij die hof van God in zijn volle schoonheid; altijd dient de nauwkeurige arbeid van de dienst des Woords haar, om, en in de omvang, én in de onderdelen van die hof des Heren, de heerlijkheid van Gods Woord te genieten."

En de zoon geeft als kanttekening: "Als we het zo zien, dan is eenvoudig preken zo eenvoudig niet. Maar dit weet ik wel, dat zulk preken door eenvoudigen wordt verstaan. Daar behoeven we heus niet bang voor te wezen. Want onze Heiland heeft Zijn Vader gedankt, omdat Hij deze dingen voor de wijzen en verstandigen verborgen heeft, en ze de kinderkens heeft geopenbaard." De kinderkens dat is het eenvoudige volk van God, dat elke zondag in de hof Jezus, en door Hem, God wil ontmoeten.

J. VanHarmelen

Onze belijdenis van zonde en genade

Overgenomen uit de Wekker

Is de belijdenis van de radicale verdorvenheid van de mens niet in tegenspraak met de werkelijkheid? Immers de werkelijkheid van het leven laat ons zien, dat er nog veel goeds en moois onder de mensen is. En dat echt niet alleen bij hen, die de christennaam dragen. Soms zien we juist het tegenovergestelde.

Dr. A. Kuiper heeft in dit verband eens gesproken van de kerk, die tegenvalt en de wereld, die meevalt. Er zijn mensen, die zich beslist niet tot de christenen willen rekenen en die toch opvallen door hun goedheid. En dat niet alleen, doordat ze een rechtschapen leven leiden, maar soms ook daardoor, dat ze een buitengewone menslievendheid ten toon spreiden.

Harde werkers in de ontwikkelingslanden, die er haast alles voor over hebben om hun medemensen uit de ellende te halen zijn lang niet allemaal christenen. Daarom spreekt men tegenwoordig wel van latent christendom. Men bedoelt daarmee te zeggen, dat deze mensen, hoewel ze niet tot de kerk behoren en dikwijls ook niet als christenen aange-

sproken willen worden toch eigenlijk wel tot de christenheid behoren, omdat dat duidelijk blijkt uit hun doen en laten.

Met deze gedachte zullen we ons nooit kunnen verenigen, omdat we belijden, dat alleen zij ware christenen zijn, die door een levend geloof Christus zijn ingelijfd. Ook van die gelovigen geldt, dat de allerheiligsten in dit leven nog maar een klein baginsel van de nieuwe gehoorzaamheid hebben. Van de anderen belijden wij, dat ze niet in staat zijn tot enig goed.

Moeten we nu niet tot de conclusie komen, dat deze belijdenis helemaal buiten de werkelijkheid van het leven staat? Juist omdat dit voor veler gevoel zo is, al geeft men er zich niet altijd zo duidelijk rekenschap van, houden wij ons met deze materie bezig.

Nu moet het ons wel helder voor ogen staan, dat onze belijdenis nog wel iets meer zegt dan alleen dat wij totaal verdorven zijn. In art. 14 van de Ned. Geloofsbelijdenis staat b.v. dat de mens verloren heeft al zijn uitnemende gaven, die hij van God ontvangen had en dat hij daarvan niets over gehouden heeft dan enige overblijfselen.

Ook in de Dordtse leerregels staat zo iets dergelijks. In hoofdstuk III en IV, art. 4 lezen we, dat na de val in de mens nog enig licht der natuur overgebleven is, waardoor hij behoudt enige kennis van God, van de natuurlijke dingen, van het onderscheid tussen hetgeen betamelijk en onbetamelijk is en ook betoont enige betrachtting tot de deugd en de uiterlijke tucht.

Nu moet daar echter direct bij gezegd worden, dat deze "overblijfselen" in de belijdenis niet in mindering gebracht worden op de totale verdorvenheid van de mens. Met andere woorden, aan de belijdenis van de radicale boosheid van de mens wordt door deze uitspraken van de belijdenis niets afgedaan. Integendeel, het is eerder zo, dat de belijdenis uitspreekt, dat deze gaven, die God de mens gelaten heeft, zijn schuld tegenover Hem nog groter maken.

De wijze, waarop de mens met deze gaven omgaat en ze gebruikt bevestigt alleen maar zijn totale verdorvenheid. Dat klinkt u misschien wel heel kras in de oren. Later gaan we nog wel wat dieper op deze materie in. Moge ik nu reeds opmerken, dat bovenstaande

PERSOVERZICHT

door Carl D. Tuyt

•Er waren berichten in de pers over toenemende ontevredenheid in Israël over het beleid van Begin. Er is ook betekenisvolle verwijdering tussen Begin en President Carter, en in meerdere mate begon de Joodse bevolkingsgroep in Amerika zich vragen te stellen over Begin's onverzoonbare houding. Onder druk van die kritiek heeft Israël een nieuwe poging aangewend om de vredesonderhandelingen met Egypte weer op gang te krijgen. De Minister van Defensie, Ezer Weizman ging naar Cairo om met Sadat te spreken. Alhoewel het resultaat van die gesprekken niet openbaar werd was er weinig optimisme in de pers.

•Een internationale brigade, onder de vlag van de Verenigde Naties, heeft intussen de Zuidelijke strook van Libanon bezet met het doel deze zone te neutraliseren. Een klein detachement van Canadezen bevindt zich onder deze bezettingsmacht.

•President Carter sprak op zijn buitenlandse reis voor het congres van Venezuela in Caracas. Desondanks de voortgaande verlaging in waarde van de dollar beloofde de president om Amerikaanse bijdragen voor buitenlandse hulp te verhogen.

•In Canada sprak de premier van Saskatchewan, Allan Blakeney, tegen het beleid van zekere vooraanstaande figuren in onze regering die buitenlandse investeringen in Canada aanmoedigen. De premier sprak in nogal heftige termen en noemde afhankelijkheid aan buitenlandse investering "een doodlopende straat."

•In Washington werd een wet goedgekeurd waarbij de leeftijd voor verplicht pensioen verhoogd werd tot 70 jaar. In Denemarken nam men tegenovergestelde maatregelen om

werkeloosheid te bestrijden. Het werd daar mogelijk gemaakt om alreeds op 60 jarige leeftijd met pensioen te gaan. Het Bureau voor de Statistiek in Ottawa voorspelde dat in het jaar 2031 een derde gedeelte van onze bevolking met pensioen zou zijn.

•Trudeau sprak in New York voor ongeveer 2000 leidende figuren in het bankwezen. Hij noemde het zelfstandigheidsstreven van Quebec "een donkere wolk over de economie van Canada."

•De politie in Italië is er nog niet in geslaagd de ontvoerders van de heer Moro, een van dat land's prominente politieke figuren, te achterhalen. De terroristen van de Rode Brigade eisen vrijlating van een aantal gevangenen.

•In Rhodeasia werd een nieuw viertal bewindvoerders ingezworen. De inzwering maakte een einde aan een onafgebroken periode van 87 jaar waarin alleen blanken deze positie hadden bekleed. De nieuwe regeringsraad bestaat uit vier personen waarvan Ian Smith de enige blanke is.

•Een komplot om de vroegere plaatsvervangende rijksleider Rudolf Hess uit zijn Berlijnse gevangenis te bevrijden werd door de West Duitse politie in de kiem gesmoord.

•Het nieuwe internationale vliegveld dat in Tokio in gebruik zou worden genomen werd bestormd door meer dan 1000 demonstranten die er in slaagden grote schade toe te richten aan de verkeersstoren en andere technische installaties.

•En om U te bewijzen dat de "oudjes" het nog best doen eindig ik dit persoverzicht met de mededeling dat verleden week een 81 jarige gevangene uit de "bak" in Kingston, Ont. ontsnapte.

en onze arbeid

niets af wil doen van het feit, dat Gods Woord ons ook leert het vele goede dat God ons nog schenkt positief te waarderen. Bedenk u dit ook wanneer we in dit verband even luisteren naar de stem van de geschiedenis. Door alle eeuwen heen heeft de kerk zich al met deze problemen bezig gehouden. Het zou veel te ver voeren, alles naar voren te brengen, wat daarover gezegd is.

Alleen het volgende: Volgens de leer van de R.K. kerk is de mens door de val van de bovennatuurlijke gaven beroofd, maar heeft hij zijn natuurlijke gaven behouden.

De officiële leer van de R.K. kerk kent dan ook niet de leer van de totale verdorvenheid, zoals die in de geref. belijdenisgeschriften beleden wordt. Voor hen is het dan ook heel wat makkelijker — als ik me zo even mag uitdrukken — om aan te knopen bij de natuurlijke goedheid van de mens en een beroep te doen op zijn goede wil.

Om nu wat meer zicht op deze zaken te krijgen, is het goed te bedenken, dat wij de totale verdorvenheid van de mens vooral zien in zijn relatie! In zondag 2 van de Heidelberger Catechismus wordt gezegd dat de mens zijn ellende kent uit de wet van God. Datgene wat die wet van God van ons vraagt, laat zich samenvatten in het woord liefde. Liefde tot God en liefde tot de naaste.

De mens is dus niet boos, omdat zijn daden boos zijn, maar juist omgekeerd: de daden van de mens zijn boos omdat zijn wezen bedorven is. Omdat hij niet meer in de goede verhouding staat tegenover zijn medemens. Waarbij dan ook wel bedacht dient te worden, dat het tweede gebod van de nieuw-testamentische wet — het liefhebben van de naaste — niet losgemaakt mag worden van het eerste gebod, namelijk de liefde tot God. Omdat de mens God niet meer liefheeft, deugt er niets meer van hem en ook niet van zijn daden.

Nu heeft men — in aansluiting aan de belijdenis — wel onderscheid gemaakt tussen geestelijk goed en burgerlijk goed. Met het eerste bedoelt men dan datgene wat goed is voor God en met het tweede duidt men aan het goede, wat er zo al nog tussen de mensen onderling gevonden wordt. Afgezien van de vraag, of deze termen juist zijn, moeten we er toch wel voor waken, dat deze onderscheiding niet tot een scheiding gaat worden.

We zagen dat de belijdenis juist spreekt over de "overblijfselen" of wilt u het anders zeggen — datgene, wat er nog van het beeld Gods overgebleven is, om onze totale boosheid des te meer te beklemtonen. De belijdenis zegt eigenlijk dit: God heeft de mens nog wat gaven (let wel: gaven!) gelaten. Maar de wijze, waar-

op de mens met die gaven omspringt toont ons te duidelijker aan, dat de mens zo geheel en al boos is. Er is dus geen sprake van, dat de belijdenis aan de "restanten" van het beeld van God enige eigen of positieve waarde toekent.

Dit in navolging van Calvijn, die zich ook met deze zake heeft bezig gehouden. In zijn Institutie (Boek III, hoofdst. XIV,2) schrijft hij: "In de eerste plaats loochen ik niet dat alle uitnemende gaven, die de ongeloovigen aan de dag treden, geschenken Gods zijn". Calvijn wil ook wel weten van een onderscheid tussen "de onderhouding en de verachting van het recht en de wetten".

Maar direkt daarna haalt Calvijn een uitspraak van Augustinus aan, die schrijft, "dat allen, die van de dienst van de enige God vervreemd zijn, ook al worden ze door de roep van de deugd bewonderenswaardig geacht, niet alleen geen enkele vergelding, maar veel meer straf waardig zijn, omdat ze de reine goederen Gods door de bezoedeling van hun hart verontreinigen". Zoals u ziet, onze belijdenis kan zich zelfs op Augustinus beroepen!

Wanneer nu Calvijn over deze gaven in de ongelovigen gesproken heeft, gebruikt hij vele bladzijden om aan te tonen, dat dit alles niets afdoet aan de belijdenis van de totale verdorvenheid van de mens.

Het diepste motief daarvoor is bij Calvijn de strijd voor de barmhartigheid van totaal verloren zondaren. Hij strijdt daarvoor zo fel, dat hij op een gegeven moment tot deze merkwaardige uitspraak komt: "Telkens weer komt bij mij dezelfde gedachte op, dat ik gevaar loop onrecht te doen aan Gods barmhartigheid, doordat ik met zo grote angstvalligheid mijn best doe die te verdedigen, alsof ze een twijfelachtige of duistere zaak was".

Calvijns visie op de mens komt dus niet voort uit pessimisme, maar uit zijn strijd voor de eer van de barmhartige God. Vandaar ook, dat Calvijn van enige verzelfstandiging van de deugden van een ongelovige niets heeft willen weten. Dit is in de kerken helaas niet altijd zo gebleven.

Pieter Vermeulen was mijn hoofdonderwijzer

Geachte Redactie:

Wij lezen C.C. al voor jaren en kijken er steeds weer naar uit. Zo ook naar de levens-geschiedenis van Pieter Vermeulen door G. Verhoog. Pieter Vermeulen was mijn hoofd-onderwijzer in de christelijke school en gaf ons catechismus in de Gereformeerde Kerk in Wijkroog (nu

De belijdende kerk

Geachte redactie,

In C.C. van 23 maart 1978 schreef Ds. Van Harmelen over een belijdende kerk, en dat er nog niets veranderd is in de belijdenisgeschriften, en dat er predikanten zijn die op hun eigen houtje daarvan afgeweken zijn. Zij hadden beloofd zich aan deze belijdenis te houden! Ja, maar dan vergeet u te zeggen dat ook de leden, en de kerkeraden speciaal, beloofd hebben zich aan deze 3 formulieren te houden, en als het ware de wacht te houden over het bedienen van Gods Woord. En dan schrijft u verder dat er dan moeite komt, soms zelfs afzetting, en ook wel afscheiding. Daarvan weten wij mee te praten in ons leven. Wij hebben de afzetting van prof. Schilder meegemaakt en daarna de afscheiding. Het was een in-droeve gebeurtenis. Stond prof. Schilder soms niet op Gods Woord en de 3 Formulieren van Enigheid? Maar in die tijd ging het onrecht door. God heeft de verdrukking gezien en hem in ere hersteld.

En om nu dus te schrijven over afzetting van predikanten doet u er goed aan om ook de kerkeraden te noemen, die niet meer stonden op hun belijdenis.

En zo gebeurt er nog veel onrecht, ook aan deze zijde van de oceaan. Om een zaak te winnen worden er middelen gebruikt die zeer zondig zijn. Art. 29 van de Geloofsbelijdenis zegt het zeer duidelijk.

En de toelating van ambtsdragers die zelf niet zuiver in de leer zijn, ja, zelfs de 3 Formulieren van Enigheid niet kennen, is schering en inslag in de kerken. Hoe is het mogelijk dat ze dan dienaren des Woords in de ban kunnen doen. Want predikanten en kerkeraden, die zelf Christus niet prediken op alle terreinen van het leven en ook niet steunen, noch hun kinderen daarvan vertellen, moeten ook uit de kerk geweerd worden. Maar nee, dat kan niet, dat zou veel te veel opschudding verwekken. Doch om met elkaar een professor, en wat een groot man was hij, uit de kerk te zetten, dat mag wel. Op grond waarvan?

En als er dominees zijn die zich niet houden aan de bijbel en aan de Drie Formulieren van Enigheid dan moeten ze aftreden. Niet door allerlei stiekeme handelingen en schrijverij maar open en eerlijk voor God en Zijn gemeente. Maar dat geldt ook voor de leden van de kerk.

Het is al heel gewoon dat ze

scheiden en trouwen op onwettige gronden. De belofte om elkaar trouw te blijven wordt met voeten getreden. Dergelijke mensen worden niet geweerd uit de kerk. En wat doet de kerk met kerkeradsleden die Christus niet dienen op alle terreinen van het leven? Worden die ook afgezet? Nee, en daarom is er onrust in de kerken.

We moeten terug naar Gods Woord en de drie Formulieren van Enigheid.

Mrs. G. Vandezande,
Woodstock.

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Velsen Noord). Hij was een zeer goede prediker en werkte samen tijdens het graven van het Noordzeekanaal met mijn grootvader Jacob Scheeres die de magazijnmeester was voor de Engelsche firma omdat hij Engels en Hollands sprak.

Wm. G. Scheeres
West Lafayette, Indiana

Om een verenigd Canada te behouden hebben we nodig...



Een natie van vrije inwoners

Als een natie van vrije inwoners erkennen wij van iedere persoon het potentieel om zich omhoog te werken en iets te bereiken. Als een van de hoekstenen van onze grote natie, is vrijheid een ideaal dat inhoudt dat in dit land van ons iedere Canadees een gelijke kans heeft.

We moeten ook respect voor elkaar hebben en daarom het recht van de individueel erkennen om hun eigen waarden, tradities en identiteit te behouden en in stand te houden.

Een democratisch land

Wij, als Canadezen, genieten het voorrecht in een democratie te leven. Een toestand, die aan vele volkeren in de wereld, die minder bevoorrecht zijn dan wij, wordt onthouden. Wij geloven dat democratie ook een van de steunpilaren van deze grote natie is. Maar democratie betekent meer dan alleen maar een wijze van regeren. Het draagt ook vrij wat rechten en verplichtingen met zich mee. Bijvoorbeeld het recht van burgers om ingelicht te worden, de regering van hun keuze te kiezen en de wetten te bepalen waaronder zij leven. De regering is van haar kant verplicht om de behoeften en aspiraties van iedereen te begrijpen. Dit begrip is essentieel in een land zoals het onze...een fantastische democratie.

...en een beetje begrip

Multiculturalisme

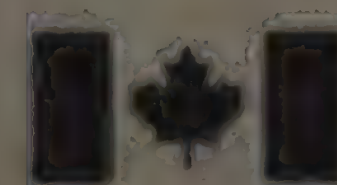
eenheid door begrip

Een tweetalige natie

Ons land is tweetalig dat onder de overkoepeling van twee officiële talen werkt. Engels en Frans. Dit betekent eenvoudig dat alle inwoners het recht hebben in de taal van hun keuze met de regering te onderhandelen en als onderdeel van deze politiek is de vrijheid van keuze van Canadezen om in de een zowel als de andere officiële taal te functioneren.

Een multiculturele natie

Het feit dat mensen van verschillende culturele achtergronden in staat zijn samen harmonievol te bestaan in een integrerende gemeenschap is een van de beginselen welke heeft bijgedragen tot de geweldige groei en vitaliteit van dit land. De regering erkent en bemoedigt dit door haar multi cultureel beleid. Dit beleid verzekert dat Canadezen vrij zijn hun waarden en erfdeel te behouden, en hun talenten en vaardigheden ten goede te gebruiken voor het welzijn van zichzelf, hun gemeenschap en hun land. Multiculturalisme is inderdaad een van de steunpilaren tot het bouwen van een natie, die elk en iedereen van ons voorziet van de gelegenheid om onszelf waar te maken en bij te dragen tot de groei en vitaliteit van Canada.



L'honorable Norman Caik
Ministre d'État
Multiculturalisme

Honourable Norman Caik
Minister of State
Multiculturalism

de levens geschiedenis van Pieter Vermeulen door G. Verhoog

Gemeente Velsen ©

10

"Salaris is zevenhonderd gulden per jaar," somt de heer De Neufville op, "daarbij vrij wonen en geen belasting."

Zeven honderd gulden — haastig vliegen Pieters gedachten hoeveel dit in de week is. Niet veel en enkele honderden guldens beneden het salaris van een onderwijzer aan de openbare school... "Ontving de heer Meyer dit ook?" vraagt hij, "ik wil niet indiscreet zijn, maar..."

"O, dat is niets. Nee, de heer Meyer ontving acht-honderd gulden, maar dat was een man met ervaring, die reeds vele dienstjaren had."

Pieter haalt zijn wenkbrauwen op. "Als ik het wel begrijp, heeft de heer Meyer met zijn ervaring dit werk niet aangekund; men verzoekt mij dit over te nemen, terwijl men minder salaris geeft? Hoe stelt u zich voor, dat ik zoiets zal kunnen aanvaarden?"

De heer De Neufville ziet naar buiten. Honderd gulden besparen op de school is erg plezierig — het moet tenslotte alles van particulieren komen, maar tegelijk zegt de Bijbel, dat de arbeider zijn loon waardig is. Mag hij deze jonge man met een mager salaris afschepen? Geldgebrek is een goed-christelijke eigenschap, een bodemloze put. Er is reeds veel geld geofferd en zij hebben veel gedaan, vooral de zeer rijke Willem Hovy. Hij ziet Pieter aan: "Ik zal de commissie voorstellen u hetzelfde salaris te geven," zegt hij besloten, "bespreek het rustig met wie u het wilt bespreken, neem een weloverwogen besluit en laat mij dit dan snel weten."

Als zij elkaar de hand reiken ten afscheid is het of beiden reeds weten: dit gaat door. Hier is reeds een besluit gevallen.

Pieter bespreekt het met zijn ouders en aanstaande schoonouders, maar Mietje behoeft geen bespreking. "Ik ga met je mee," zegt ze stil, "zelfs naar de Heide en — graag zelfs."

Pieter betreft zijn vrienden in de discussie. "Je doet toch je eigen zin," weten de vele vrienden, "en je zult zien dat de kerel naar die kale Heide gaat die in de jenever schijnt te zwemmen. Apropos: vergeet niet een batterij geschut en een aantal pistolen en revolvers mee te nemen — die ongere rimboe willen wij wel eens met een bezoek vereren, maar zijn dan uitermate graag beschermd, zie je."

"Ik geloof, dat er nog een deel van de Haarlemse infanterie op 'Wijker-oog ligt,' bedenkt Pieter, "jullie herinneren je misschien nog iets van een oproer, waar een polderwerker werd doodgeschoten? Ik weet niet wat er aan de hand was, maar daarna zijn soldaten gekomen ter bescherming, welnu, ik kan ze inschakelen als de helden van David..."

Ze maken grenzeloos jolijt om het geval; het is de meest geslaagde mop van het hele jaar: Pieter Vermeulen, die stille, statige, soms uit de band springende Pieter Vermeulen —moet je hem zien met zijn trouwhartige ogen, die snaak gaat naar de Heide om dronkelappen het A-B-C te leren en van hun kinderen burgers in het fatsoen te maken; hij gaat met zijn ranke, gracieuze Mietje naar een oerd, waar de mensen in keten en hollen wonen, het zal een joyeuse entree worden....

De volgende avond neemt Pieter zijn besluit: hij gaat naar De Heide.

"Je hebt je verstand toch wel?" vragen zijn vrienden.

"Ja," zegt Pieter kalm, "én geloof."

De diligence heeft weinig oponthoud gehad, de paarden draven levenslustig over de landweg, die naar het oude dorp Velsen leidt en het kan nu geen half uur meer duren voor Pieter Vermeulen zijn eerste voetstap in Kennemerland zet. Het is stralend weer, vandaar dat hij een plaats gekozen heeft op het dak van de diligence, aangezien hij binnen de sfeer kent van acht mensen bij elkaar en de raampjes potdicht vanwege de tocht, zoals de mensen frisse lucht piegen te noemen.

Bovenop hebben een vijftal reizigers een plaats, zij korten de reistijd met gesprekken over het weer en de spoorwegen, die behoorlijk veld winnen.

"Ik hoorde onlangs, dat men een zijtak van de ijzeren weg de binnenlanden van ons land wil inleiden," zegt een heer, die bij elke bocht van de diligence vaart naar zijn hoge hoed grijpt, daar de hoogte van zijn zitplaats nogal windvang heeft.

"'t Wordt tijd," merkt een ander op, "met de spoorreinen zullen we verlost worden van de diligence, van het paarden wisselen, van het reizen in benauwde ruimten en het bovenop zitten als het vriest of sneeuwt of wat er al niet gebeurt in dit land."

"Ik zal blij en tevreden zijn als men een voertuig uitvindt, dat niet zo bonkt en schudt en ratelt en rammelt," mengt een boerenvrouw zich in het gepraat; haar lichamelijke omvang geeft echter twijfel of zij dit gebonk nog wel voelt.

Van Santpoort rijden ze op de stille, smalle Heereweg, passeren het fraai gelegen buiten "Beeckestijn"; het witte, in de zon schitterende "Waterland" en straks onder eeuwenoud geboomte het voorname "Velserbeek".

Pieter heeft zich laten informeren over zijn toekomstige woonplaats en weet, dat "Waterland" bewoond wordt door de familie Boreel van Hogelanden en "Velserbeek" door de familie van Tuyl van Serooskerke. Ook ziet hij reeds de in het begin van de twaalfde eeuw gebouwde Engelmunduskerk met de stroeve maar stoere Romaanse toren; middelpunt van het dorp en staande op een lage terp. Rondom het kerkgebouw is het kerkhof, aan de overzijde van het kerkplein staan enkele huisjes, alles overkoepeld door weelderige bomenpracht.

De diligence stopt; wild hinniken de paarden; met hun hoeven in het mulle zand schrapend, jagen ze wolken stof op. Pieter klimt het smalle laddertje af, neemt de rieten koffer aan, zoekt zijn wandelstok en ziet de wegratelende diligence na.

Hij is in zijn woonplaats aangekomen. Hij ziet rond; de stilte is opvallend. Een zeer bosrijke streek, waar de vogels zonder reserve voortdurend kwetteren en kwinkeleren; waar aan de andere zijde van het Wijkermeer het vlakke Noord-Holland is. Het Wijkermeer blinkt in de zon; wonderlijke gedachte, dat dit uitgestrekte meer gedempt zal worden in verband met het graven van het Noord-zeekanaal. Hij loopt de weg af, ziet de witgepleisterde boerderij behorend bij het erachter gelegen buiten "Meervliet".

Het dichte geboomte gaat plotseling over in een uitgestrekte vlakte van laag struikgewas en flinke heesters; als hij een weg zoekt door het wilde onkruid en frisse groen hoort Pieter reeds vanuit de verte een dof geklop en getjeker, steeds onderbroken door de schorre kreet van stoomtreintjes. Met de hand boven de ogen ziet hij naar de krioelende menigte, daar ergens ver weg; ontdekt hij het vaag gekraak van een baggermolen die

in het eerste tevoorschijn gekomen water de modder baggert.

Dit zijn de kanaalwerken. Dan kunnen de keten niet ver weg zijn; hij ziet naar links en ontdekt nu langzaam dichterbij komend een nederzetting, die hij overal in de jungle, maar niet in het goede vaderland zou zoeken: schots en scheef en schuingezakte schuren van oude planken, die weinig verband met elkaar houden en krampachtig elkaar schijnen vast te klemmen om niet in elkaar te zakken; hier en daar iets behoorlijkers maar niets wat de naam woning kan dragen. Pieter ontdekt de grote ongelijke bulten op de grond, overwoekerd met onkruid: dit zullen de hollen zijn waar mensen wonen.

Onwillekeurig springen zijn gedachten naar het moderne Amsterdam, dat hij deze morgen heeft verlaten, naar Mietje, die straks zijn bruid zal zijn en die hij naar hier zal voeren om samen hun huwelijk te beginnen... De helft is me niet aangezegd, denkt hij, rondziende over deze troosteloosheid, de romantiek zal ver te zoeken zijn.

"We moeten niet zien naar de omstandigheden," heeft Mietje bij het afscheid gezegd met haar zachte stem, "we hebben daar een taak en daar letten we alleen op."

Ze had naar hem gelachen met die fijne glimlach op haar lief gezicht; hoe intens lief was ze met haar ernstig gezichtje, met haar diepgeworteld geloof. Hij had haar lang gekust. "Mietje, mijn lieve meisje, samen zullen we het kunnen volbrengen en God zal ons helpen."

Hij ziet iemand naar zich toekomen; Pieter vermoedt dat het de heer Lindhout is, de door het comite benoemde evangelist, die hier reeds een jaar werkt. Zijn vermoeden is juist en de begroeting van harte oprecht.

"We moesten eerst maar een kop koffie drinken bij mij thuis," stelt de heer Lindhout voor, "ik heb een woning gekregen in een van de bijgebouwen van het buiten Velsersduin, eigendom van de familie Boreel."

"Het lijkt me toe, dat ik in een prachtige streek terecht ben gekomen," merkt Pieter op en de heer Lindhout knikt instemmend. Hij houdt het hekje van zijn huis open: "Kennemerland is al eeuwen beroemd om zijn natuur en de rijke kooplui wisten wat ze deden met hun buitens. Of dit zo zal blijven? Het kanaal zal een ontzaglijke verandering brengen." Lachend voegt hij eraan toe: "Ik ben echter een profeet die brood eet en kan het dus bij 't verkeerde eind hebben met mijn voorspellingen."

De koffie smaakt na de lange reis; het is tenslotte een hele afstand: Amsterdam-Velsen.

"Ik had ook de trekschuit kunnen nemen, maar ik meende dat de diligence sneller ging," vertelt Pieter, "het is intussen verbazingwekkend, hoe goed het vervoer geregeld is; men kan zomaar berekenen wanneer men vertrekt en aankomt."

Na de koffie wandelen beiden naar het houten gebouwtje, dat zoveel doelen in zich herbergt. Het staat aan een zandweggetje en is niet veel meer dan een lange barak van zeven bij achttien meter met een schuin pannendak. Aan de zuidzijde loopt een lange onoverdekte gang, waardoor de kinderen meteen in de school zijn. Tegelijk is deze gang de toegang tot de keuken van het woonhuis, dat zich in het voorste gedeelte van de barak bevindt. De buitenwanden bestaan uit planken die dakpansgewijze over elkaar zijn aangebracht, de vloer in de twee schoollokalen is hetzelfde zand

dat buiten is te vinden: er is geen vloerbedekking. Ventilatie kan geschieden door een tuimelraam, maar doeltreffender zijn de grote opklapbare luiken in het dak. De kap is niet beschoten, zodat de dakpannen op de latten liggen — er zal voldoende frisse lucht binnenkomen. Van binnen is de school geschilderd, maar van buiten is alles geteerd. In de lokalen zijn haken aan de wanden voor de kleren van de kinderen; de klompen vinden een plaats op de grond, maar gezien de vloerbedekking houden veel kinderen hun klompen aan. Er staan twaalf lage lange banken, waar tussen door een pad; ieder lokaal heeft plaats voor tachtig kinderen.

De heer Lindhout vertelt Pieter, hoe dit gebouw wordt gebruikt. "Niet alleen voor het schoolgaan, maar er bestaat ook een avondschoon, vandaar die grote petroleumlampen; voorts houden we hier kerk, evangelisatie en catechisatie, voor zover er mensen komen opdagen. Kijk eens hier: de afscheiding tussen de twee schoollokalen is een los houten schot, alleen het onderste stuk zit vast; we halen het losse schot eruit en hebben een groot lokaal voor kerkdiensten. Als ik de dienst leid, sta ik achterin de lokalen en bouw van de bank en een lessenaar een soort verhoogde stoel, de preekstoel." Hij lacht geamuseerd. "We maken van alles iets, want we leven hier volkomen in de rimboe."

Pieter overziet het zwijgend; hij neemt alles goed in zich op, maakt reeds plannen.

"Ik zal het voorlopig alleen moeten doen," zegt hij tegen de heer Lindhout, "het comite heeft gezegd, dat men zoekt naar een hulponderwijzer, maar ik sta er voornamelijk alleen voor; het schot moet er voorlopig maar uitblijven, dan heb ik overzicht over alle leerlingen; zo kan ik de ene klas les geven terwijl de andere klas schriftelijk werk doet."

"O, bin jullie hier?" horen ze ineens een schelle, maar niet onvriendelijke stem; een dikke door het werken kromgegroeide vrouw staat voor hen — ze heeft een paar kleine glimmende oogjes in een kogelrond, rood gezicht, een zwarte wollige muts met banden om de keel gestrikt. Er straalt een wijde licht om haar vochtige mond met een haveloos gezelschap tanden maar ze staat daar als de verpersoonlijkte blijmoedigheid. "Ik zelt: bin jullie hier? En is dat nou de nieuwe meester, nou man, je bin me der eentje om hier te kommen, maar je zelt 't wel rooie, je slaan der maar op los, de bezem staan in 't werkhok, ja, wat zeg je van de skool? 't is wat naud, je ken je der bijkans niet in wentele maar ik zeg maar zo: der gaan veul skape in 't hok en waar is nou de juffrouw van de meester of bin je niet 'trouwd? Nou, jullie huisie is wel aardig en nou gaan ik maar weer vort met me gekakker." Ze schommelt het lokaal uit.

"Dat was dat," zegt de heer Lindhout, "erg gemakkelijk, want je hoeft niet te antwoorden, zij praat wel. Zij is onze schoolwerkster, in de wandeling Naatje Bleekpoeier genoemd, omdat ze langs de keten vent met bleekpoeder en kachelpotlood. Haar enige wens is nog eens een klein echt huisje te bezitten, want ze hokt nu in een klein kamertje bij de school, waar ze angstvallig waakt voor haar goede naam."

Als beiden het woonhuis bekeken hebben en Pieter een tamelijk ruime huiskamer met alkoof ziet, een kamertje met bedstee, een klein voorkamertje en een keuken, wat in totaal hun woning zal zijn, praat Pieter nog even na bij de heer Lindhout thuis.

Classified Advertising

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CALVINIST CONTACT

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L2R 4L3

Notes of Thanks

DE JONG: Thank you ever so much family, friends and community for your warm wishes, cards, flowers and your presence to help make our 50th anniversary such a joyful celebration. It was overwhelming. The Lord is good; may His Name be praised! Benne and Ida De Jong, Wyoming, Ont.

PETRUSMA: We sincerely thank our children, relatives, friends and acquaintances for making our 25th wedding anniversary such a memorable occasion. Above all we thank our heavenly Father for His providing care during those years. George & Jean Petrusma, Georgetown, Ont.

TRAAS: The family of the late Johanna (Joan) Traas wish to express sincere thanks and appreciation for all the prayers, friendship and tokens of fellowship offered to her during her illness and to us in our bereavement. May God reward and bless you." M. Traas, Campbellville, Ont.

Births

KUIPERS: With joy and gratitude to God, the giver of Life; we are happy to announce the birth of our second child, a son, **FREDERICK JAMES**, born on March 13, 1978. A little brother for Nicolette. Happy parents are John and Jean Kuipers, of R.R. #2, Blackie, Alta. TOL 0J0.

MOES: With praise and thanksgiving to God, Henry J. Moes and Aaltje Hultink Moes wish to announce the birth of their first child, **HILARY JACELYNN**, at Canadian Forces Hospital Europe in Lahr, West Germany on February 28, 1978. First grandchild for Jacob and Hilda Hultink, Renfrew, Ontario; sixth grandchild for Albert and Annie Moes, London, Ont.; first great-grandchild for Mrs. H. VanderGallen, Renfrew, Ont.; tenth great-grandchild for Mrs. J. Hultink-vanBeek, Berkum (Zwolle), The Netherlands; twenty-fifth great-grandchild for Mrs. R. Moes, Burlington, Ont. Mailing address: Canadian Forces Hospital Europe, Canadian Forces Europe, CFPO 5000, K0K 3R0.

SCHILPEROORT: A gift of God, born out of love, received with joy; on April 2, **MARK ANTHONY** was given to our family to love and care for. Eric, Cathy and Nathan, St. Catharines, Ont.

Marriages

PEL-HENDRIKS: Hotze and Pat Pel, R.R. #1, Bowmanville and Archie and Lucy Hendriks, 86 Garrard Rd., Oshawa are happy to announce the marriage of their children, **DOREEN YVONNE** and **RAYMOND JOHN**. Ceremony will take place D.V., April 22, 1978 at 5 p.m. in the Rehoboth Christian Reformed Church, Bowmanville. Rev. A. DeJager and Mr. A. DeJong officiating. Future address: 759 Cochrane St., Apt. 3, Whitby, Ont.

Marriages

GREIDANUS-HORLINGS: Mr. & Mrs. F. Greidanus of R. R. #3 Orillia and Mr. & Mrs. H. Horlings of R.R. #1, Kettleby are happy to announce the forthcoming marriage of their children, **JOAN** and **HARRY**. The ceremony will take place D.V. on April 29th, 1978 at three o'clock in the First Christian Reformed Church of Orillia, the Rev. P. Siofstra officiating.

SALOMONS-BRUIJNSMA: HENRY A. SALOMONS and RENÉE BRUIJNSMA are pleased to announce their forthcoming marriage. So the Lord willing, in the Bethel Chr. Ref. Church in a private ceremony with their children and grand children, on April 8th, 1978 at 4 p.m. We know that in everything God works for good with those who love him, who are called according to His purpose. Romans 8:8. Box 910, Lacombe, Alta. T0C 1S0.

STEL-MADDEAUX: Mr. & Mrs. Romke Stel of Oshawa, Ont. are pleased to announce the forthcoming marriage of their daughter **MARILYN PATRICIA** to **RICHARD JOHN**, son of Mr. & Mrs. Richard John Maddeaux of Downsview, Ont. on Saturday, April 22, 1978 at 3 o'clock in the Maranatha Chr. Ref. Church, Bowmanville, Ont. Rev. Lambertus Mulder from Brockville officiating.

VANDERKUYLEN-DEWIT: Mr. & Mrs. Jacob VanderKuylen of R.R. #1 Gowanstown, Ont. are pleased to announce the marriage of their daughter, **ELIZABETH JACQUELINE** to **FRANK PIETER**, son of Mr. & Mrs. Pieter DeWit of R.R. #1 Atwood. The ceremony will take place, the Lord willing, at Bethel Christian Reformed Church, Friday, April 21, 1978 at 4:30 p.m.; Rev. H. VanDyken officiating. Future Address: R.R. #1 Atwood, Ont. N0G 1B0.

Anniversaries

Tzummarum, Fr. Brampton, Ont.
1928 April 19 1978
With joy and thankfulness to the Lord, we as children are happy to announce the 50th Wedding Anniversary of our dear parents and grandparents,

JOHN SIDERIUS (Sr.)

and

JANET SIDERIUS (nee Laanstra)

We thank the Lord for His great faithfulness and mercy during all those years. We pray for His continued help and protection for the future. Their thankful children and grandchildren, Brampton, Ont.—John & Francina Siderius; Rosemary, Michael Brampton, Ont.—Ann & Allen DeVries; Jenny & Buddy Armstrong, Ralph, Rita, Christena, Margaret, Jimmy Georgetown, Ont.—George & Francis Siderius; John, Ronald, Timothy, Leonard Brampton, Ont.—Andrew & Hazel Siderius; Marvin, Mark, Maria Brampton, Ont.—Walt & Kathy Siderius; John, Stan, Wayne, Geraldine, Frank Guelph, Ont.—Jane & Harry Aasman; Jackie, Brian, Annette, Tony Brampton, Ont.—Sylvia & Doug Chartrand; Virginia, Sandy, Doug, Stewart Cambridge, Ont.—Ruth & Klaas van der Meer; Leona, David, Michael Woodstock, Ont.—Stewart & Corry Siderius; Janet, Leonard We hope to celebrate this happy occasion the Lord willing on April 21, 1978 at 7:30 p.m. with friends and relatives in the Church Hall of the Brampton Immanuel Chr. Ref. Church.

Home address: 44 McCaul St., Brampton, Ont.

Anniversaries

1958 1978
The Lord will keep you from all evil; He will keep your life; The Lord will keep your goings out and your coming in from this time forth and forevermore. Psalm 121:7,8
The Lord willing we will celebrate the 25th wedding anniversary of our dear parents on the 22nd of April, 1978.

GERRIT-JAN BEENEN

and

ALI BEENEN (nee Blaschop)

We thank the Lord for his love and guidance over the past years and hope he will continue to bless you in the years to come.

Your loving children:

John & Reta
Harvey & Jackie
Janet
Irene
Linda
Wilma
Raymond
Marianne

Open House will be held from 2:00-4:00 p.m. at the Polish Veteran's Association Hall, 1551 Stevenson Rd. N., Oshawa. Home address: 125 Agnes St., Oshawa, Ont. L1G 1V3.

1953 1978
Bowmanville Jarvis

Wedding Text

Psalm 143:10

"Teach me to do thy will, for thou art my God! Let thy good spirit lead me on a level path!"

With joy and thankfulness to the Lord, we hope to celebrate D.V. on April 25, 1978, the 25th Wedding Anniversary of our parents,

RICHARD and TRIX BOUWMA

(nee Buma)

We pray God will continue to guide and bless them in the years to come.

Their thankful children:

Jarvis—Dick & Liz DeVries; Melanie, Wesley, Tracey Hamilton—Jim & Helen MacAlpine At home—George, Linda, Kathy Home address: R.R. #1 Jarvis, Ontario, N0A 1J0.

A reception will be held on April 25, 1978 at 8:00 p.m. in the Jarvis Ebenezer Christian Reformed Church fellowship hall, for those who would personally like to bring their good wishes. Everyone is welcome.

1953 April 26 1978
Clinton, Ont. Edmonton, Alta.

With thanks to God we wish to celebrate the 25th wedding anniversary of our parents:

JAMES (JIM)

and

BERNICE CUPIDO (nee Bakker)

Their thankful children:

Barb
Sid
Wes
Home address: 10806 - 38 St., Edmonton, Alta.

Bedum 1938 Everson 1978
With joy and thankfulness to the Lord we congratulate our parents,

JOHN and DORA HEERSPINK

(nee Klooster)

on their 40th Wedding Anniversary, April 27, 1978. It is our prayer that God will continue to bless them in the years to come. Their thankful children and grandchildren,

Theresa & Jack Duree; Shellie, Jerrie
Jake & Kathy Heerspink; Cindy, Wayne, Jeff
John & Sharon Heerspink; Frank, Gene, Diamond
Ralph & LouAnn Heerspink; Robbie, Norman, Laura Lee

Open House will be held on April 28, 1978 at the Everson Christian Reformed Church from 2-4 and 7-9 p.m. No gifts requested. Home address: Box 335, Everson, Wn.

Anniversaries

With wholehearted thanksgiving to God, we hope to celebrate, on April 23, 1978 D.V. the 25th anniversary of our parents,

WIECHERT and JELTJE KNIP
(nee Brouwer)

We thank God for His love and guidance through all these years and sincerely pray that the Lord continues to bless them in the years to come.

Anne & Mike Flikkema

Fred

Bert & Elaine

Harry & Marg

Ruth

John

Julia

Teresa

Celebration will be held at the Exeter Golf and Country Club on April 28, 1978, 8:00 p.m. All friends are welcome.

R.R. #1 Centralia, Ont. N0M 1K0.

Psalm 145: 13b RSV

"The Lord is faithful in all his words, and gracious in all his deeds." The Lord willing we hope to celebrate the 25th wedding anniversary of our parents:

ORVAL and ANN OKKEMA

(nee De Jong)

on April 22, 1978. We pray for God's continued blessing. Their thankful children:

Mark & Sue Okkema

Tilda & Ed Bosman

Ray Okkema

Open house at Calvary Christian Reformed Church, Chatham, Ont. on April 22nd, with a program starting at 7:30 p.m. Best wishes only, or donations to CRWRC.

Nieuwlande, Dr. Wyoming, Ont.
1933 May 4 1978

JAN NYWENING

and

HERMINA NYWENING

(nee Zeldenrust.)

With grateful hearts we hope to celebrate with our parents and grandparents their 45th wedding anniversary.

Their thankful children are:

Strathroy, Ont.—John & Corry Nywening; John, Carl, Richard Jake & Corry Pranger; Heled, Harry, David, Jacqueline, Jack, Kathleen, Susan, Paul Wyoming, Ont.—Wiebe & Margeret Nywening; Stephen, Melvin, Christine

Strathroy, Ont.—Arend & Freda Nywening; Clarence, Caroline, Frances, Raymond, Kenneth Mount Brydges, Ont.—Harry & Jenny Kleefman; Mary, William, Karen, Jimmy Buckingham, Que.—Clarence & Coby Nywening; Liza, John Paul Wyoming, Ont.—Bill & Grace Nywening; David Open house will be held on May 5th, Friday from 8 till 10 p.m. in the Christian Reformed Church, Superior St., Wyoming, Ont. Best wishes only please.

Anna Paulowna Chatham
1938 April 12 1978
With joy and thankfulness to God, we wish to congratulate our parents

CORNELUS and MARTHA VANHELDEN (nee Dragstra)

on the occasion of their 40th wedding anniversary on April 12, 1978. That the Lord will continue to bless them in the years to come is the prayer of their children and grandchildren:

Chatham, Ont.—Peter & Jean Van Helden; Mark, Ken, Neil, Stephen Martha & Peter Vlasier; John, Marcy, Bob & Annette Willy Schenk; Brian, David, Allen, Paul

John & Cher VanHelden; Dawn-a-lea, Cindy

Owen Sound, Ont.—Alice & Suso; Deanna

Home address: 42 Devonshire Rd., Chatham, Ont.

Anniversaries

Ps. 107: vs. 1. O give thanks to the Lord, for He is good, for his steadfast love endures forever. On May 6, the Lord willing, we will celebrate with our parents.

CLARENCE

and

SUSAN SINKGRAVEN (nee Koops)

the happy occasion of their 35th wedding anniversary.

With thankful hearts we come to Thee. Father you have blessed us so richly. Through trials and tribulations we've grown. Closer to You and those You call Your own.

Our parents, Lord, have shown us Your way, Their faith has helped us live day by day, Dear Father keep them always in Your care, As they daily strive their faith to share.

Congratulations, with love, from your children and grandchildren:

Mike & Lucy; Lisa, Shelly
Mike & Helen; Michael, Christopher
Janet; Sandra
Richard
Bert

To celebrate this happy occasion, Open House will be held on Saturday, May 6, 1978, 3-5 p.m. in the Immanuel Christian Reformed Church, 63 Church St. E., Brampton, Ont.

Hazerswoude Burlington
1928 1978

WILLIAM and CORNELIA

VAN AALST (nee van der Neut)

With joy and thankfulness to God our Heavenly Father we hope to celebrate on April 25, 1978, our 50th wedding anniversary. An open house will be held on Saturday, April 29, 1978 from 2:00 p.m. to 4:00 p.m., at the Burlington Christian Reformed Church, 3422 New Street, Burlington. (Best wishes only, please.)

Joshua 24:15b

"But as for me and my house, we will serve the Lord."

Home address: 231 Belvenia Rd., Burlington, Ont. L7P 2P1.

1953 1978
Kampen Edmonton

Psalm 33:18

"Behold, the eye of the Lord is on those who fear him, on those who hope in his steadfast love."

On April 15, 1978, the Lord willing, we hope to celebrate with our parents and grandparents,

WILLEM VANDENBERG

and

ANTJE VANDENBERG (nee Breet)

their 25th wedding anniversary. That the Lord will continue to bless and keep them in the years to come is the wish of their thankful children and grandchildren,

Jan & Marilyn; Bradley, Melinda William
Jeanette & Jack (fiance)
Annette
Conrad

Open house will be held at their home on Saturday, April 15, 1978 from 2-4 p.m.
3605-116 Ave., Edmonton, Alta. T5W 0W7.

1953 1978
Bloomfield Oshawa

If anyone is going to boast, let him boast only of what the Lord has done. I Cor. 1:31.

On April 30, 1978 the Lord willing we hope to celebrate with our parents,

BILL and TINA VANDERLINDE

(Nee Ros)

the occasion of their 25th wedding anniversary. It is our prayer that God will continue to bless them in the years to come.

Their thankful children:

Stirling—Harry & Grace Pleizier

At home—George

John

Open House will be held on Saturday, April 29, 1978 from 2-4 p.m. at the Zion Christian Reformed Church (409 Adelaide Ave. E.) Home address: 1277 Scugog Ave., Oshawa, L1J 1J5.

Classified Advertising

Anniversaries

With thankfulness to God we hope to celebrate the 25th anniversary of our parents,

JAKE and EDITH PAMA
(nee Visser)

on April 23, 1978.
Mom and Dad we hope you have many more happy years.

Evelyn and John
Sylvia and Eric
Jeff
Len
Home address: 760 Sylvia Ave.,
Sarnia, Ont.

What shall we render unto the Lord,
For all His benefits toward us? We
are thankful to our Lord to an-
nounce our 35th anniversary on
April 18, 1978 D.V.
of which 30 years in Canada.

M. VANWYCK
M. VANWYCK-Blange

O Lord send out Thy light and Thy
truth, let them still lead us.
33 Fennell Ave., Apt. 1602, Hamil-
ton, Ont. L9A 1R6.

Obituaries

"Unto thee lift I up mine eyes, O
Thou that dwellest in the heav-
ens". Psalm 123:1
The Lord in his infinite wisdom took
unto Himself after a short illness
our dear husband, father, grand-
father and great grandfather,

WILHELMUS VAN GEEMEN

in his 77th year.
Beloved husband of Susanna Van
Geemen (Elmers).

Also survived by
Calgary—Tom & Margret Pyper
Joanne
John & Mary Joane Pyper
Tyman, Benjamin
Dan & Susan McKenzie
Hank & Ann De Klerk
Peter, Ronald, Raymond
Herry & Ann DeKlerk
Michelle & Lori
Bill & Lucinda DeKlerk
Michael, Michelle
Surrey, B.C.—Theo & Joyce Van
Geemen
Bill, Susan, John, Debbie, Nellie
Patricia, Richard
Vainfleet, Ont.—Anton & Emmy
Van Geemen
Evelyn, Anthony, John
Harvey & Lorraine Thalen

The Lord took to Himself on Good
Friday, March 24, 1978 through a
tragic automobile accident our
brother in law,

PETER VOEL

at the age of 53 years. Beloved
husband of Maria Vogel-Mostert,
and our niece and cousin,

ELIZABETH VOGEL

at the age of 16 years.
Our thoughts and prayers are with
our sister and aunt and family. May
they receive strength from these
words of John 11:25. "Jesus said, I
am the resurrection, and the life: he
that believeth in me, though he
were dead, yet shall he live."
Newcastle, Ont.—Eliza & Gay
Mostert
Orono, Ont.—Minny & Frank
Zegers
Bowmanville, Ont.—Maarten &
Jessie Mostert
Newcastle, Ont.—Dirk & Pat Mos-
tert
Orono, Ont.—Cor & Carol Mostert
& nephews and nieces and cousins.

The Ladies Society "Be a Blessing"
of the Maranatha Christian Reform-
ed Church, Bowmanville, Ont. ex-
tends its sincere christian sympathy
to their president, Mrs. Marie
Vogel and family in the passing
away of their dear husband and
father, and daughter and sister

PETER VOGEL and
ELZA VOGEL

on March 24, 1978 as a result of an
accident. "We know that in every-
thing God works for good with those
who love him, who are called
according to his purpose."
Romans 8:28

Obituaries

Suddenly, but at His appointed
time, on March 24, 1978 the Lord in
His infinite wisdom called to His
eternal home our friend and society
member,

ELZA VOGEL

and her father,

MR. P. VOGEL

"I have decided to follow Jesus,
Tho' no one join me still I will
follow, The world behind me, the
cross before me, Take the whole
world but give me Jesus. I'll follow
Him, I'll follow Him."
The Bowmanville Maranatha Young
People's Society extends their sym-
pathy to the Vogel family in the loss
of their loved ones.

Share your
family news
with us

Personal

Christian woman in her mid-
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St.Catharines, Ont. L2R 4L3.

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to 35. I enjoy movies, camping,
traveling and cycling. I would like to
hear from Vancouver, Saskatche-
war to Eastern Canada. Please
write to Box #4279, Calvinist Con-
tact, 99 Niagara Street, St.Cathar-
ines, Ont. L2R 4L3.

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unloader, and auger. 2 implement
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balance in Hog pens. Milkhouse
with cooler. 2 steel graneries.
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1-519-638-2608.

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Basic quota 35,000. One modern
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barn will hold 600 hogs with
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ence in boarding horses, which
included feeding, grooming, exer-
cising and cleaning up. Would need
accommodation outside of Brampton.
Please contact: Jackie Vandenberg,
P.O. Box 55, Huttonville, Ont. L0J
2B0. Tel. 416-457-7089.

16 year old highschool student
seeking employment for July and
August on a farm. Preferably a
dairy farm in Ontario. Contact:
Andy Geleynse, 13 Mercier, Dollard
des Ormeaux, Quebec, H9A 1H4.
Tel. 514-684-7895.

22 year old; looking for truck
driving job; full time; based in
Ontario. Have Class A mechanic.
Phone 1-416-892-2092, Ask for
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Young girl required to live in and to
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Maranatha Christian Reformed
Church, St.Catharines, Ont.

Applications are invited for the
position of **Custodian**. Applications
to be submitted to the secretary,
Committee of Administration,
Andre Michels, 347 Linwell Road,
St.Catharines, Ont. L2M 2P1.

GROWER WANTED

Greenhouse firm in St.Catharines area has a possible opening
for grower in one of its locations. Several years of experience
are a required qualification for the job. Benefits are excellent
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writing to:

Greenhouse Grower
P.O. Box 2182, Station B
St.Catharines, Ont.

Family Physician in Niagara Peninsula needs

Secretary-Receptionist

applications, including resume and references to

A. Vandermaas, M.D.
10 Norris Place,
St.Catharines, Ont. L2R 2W8

Applications are invited for mature dedicated
christians for the position of

Secretary/Bookkeeper

This full time position requires the ability to deal with people
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should be available as soon as possible. Direct all inquiries to:

Mr. H.K. Vandezande (principal)
15353-92nd Ave.
Surrey, B.C. V3R 1C3
or phone (604) 581-1033 (school) or
(604) 581-4938 (evenings)

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I am looking for any type of work
that will provide sufficient income
for a family with three children and
pay for some debts. This work may
include speaking, mission work,
music, accounting, etc. My experi-
ence has been 12 years in shipping,
freight bill auditing, traffic cost
analysis and forecasting. Someone
in the scope of this newspaper has a
job or knows of a job for me. If you
are led by God to contact me, please
write me at R.R. #1, Waterdown,
Ont. or call B. Hartman collect at
1-416-689-6953.

Misc.

HOFSTEE
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Geslachtsgechiedenis
Family Tree Research

Our family lived in Woubrugge and
Alphen in 1775. If you have any
information about them or any other
Hofste(d)e, please write John Hof-
stee, 425 Boyne Ave., Listowel,
Ont. N4W 3K5.

Committee has been formed by
Classis B.C. to study Artificial
Insemination by Donor (A.I.D.) We
would welcome comment directed
to Biblical considerations and opin-
ions of up to 2 pages in length. Send
to The Rev. Harrison F. Harnden,
P.O. Box 6, Houston, B.C. V0J 1Z0,
reporter for the committee.

Help wanted

Wanted

Secretary/Receptionist

at Salem's Rexdale Clinic. Apply in
writing to W.E. Bickford, director,
Salem Christian Counselling Clinic,
900 Albion Rd., Rexdale, Ont. M9V
1A5.

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wanted in Toronto law office in the
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experienced and very conscien-
tious, to take complete charge of the
real estate department and mort-
gage work. Preferably over 30. Mr.
Verbeek 1-416-741-1247, after 5:00
p.m.

Wanted reliable single person on
large modern dairy farm by middle
of July, must be experienced milk-
er. Letters to: J. Folkertsma, Shu-
benacadie, Box 93, Hants Co., Nova
Scotia, B0N 2H0.

Classified Advertising

Teachers Needed

ONTARIO

BOWMANVILLE: Durham Christian High School invites applications for the position of a geography teacher, beginning September 1978. Please send all communications to: Ren Siebenga, principal, Box 238, Bowmanville, Ont. L1C 3K9.

BOWMANVILLE: Knox Christian School of Bowmanville, Ont. invites applications for a teaching position in grade 5. Contact Mr. F. Boerna, principal, phone 416-623-7665 (home) or 416-623-5871 (school). Send references to: P.O. Box 218, Bowmanville, Ont. L1C 3K9.

BRAMPTON: John Knox Christian School invites applications for an opening in the intermediate grades, and a 1/2 time remedial teaching position, as well as possible openings in primary grades. Please send letter of inquiry or application to: Mr. Ike Witteveen, principal, 82 McLaughlin Rd. S., Brampton, Ont. Tel. 416-451-3236 (school) or 416-457-7250 (home).

John Knox Christian School

82 McLaughlin Rd. Brampton. We are located in Brampton, centre of business, industry and commerce, 20 miles from Toronto; several Christian Reformed Churches are in close vicinity. Our school consists of eleven teachers and 250 students, and is very much part of an active community. We have many dedicated supporters.

For more information contact:
Mrs. Anna DeRooy, Sec.
[416]451-6271

TRINITY CHRISTIAN SCHOOL

We will require a 1/2 time teacher, mornings only in grade 6 beginning September. Interviews will be conducted on Saturday, April 22. Interested persons should apply by writing: Trinity Christian School, 650 Walkers Line, Burlington, Ont. L7N 2E7 or phoning 416-634-3052.

CHATHAM: The Calvin Christian School, Chatham, will have a vacancy in the Primary grades beginning September. Please send letter of inquiry or application to John Postma, Principal, 72 Tissiman Ave., Chatham, Ontario N7M 4G5.

CLINTON: The Clinton and District Christian School invites applications for positions in the primary grades. Please send letters of application and resume to Mr. R. Schuurman, principal, Box 658, Clinton, Ont. N0M 1L0. Tel. (school) 519-482-7851 or (home) 519-482-7088.

COLLINGWOOD: Collingwood & District Christian School invites applications for 2 challenging positions. Needed are a principal who will teach a small class of grades 5 through 8, and a teacher for grades 1 through 4. Teachers interested in serving a young growing Christian Community in the Blue mountains area, please send complete resume to: Mrs. Judy Wilcox, acting principal, Collingwood & District Christian School, R.R.#2, Wasaga Beach, Ont. Telephone: 705-429-4303 (school).

GEORGETOWN: Georgetown District Christian School invites applications from teachers to fill the vacancy in grade 7. Send letter of application to the principal, George Petrusma, c/o Georgetown District Chr. School, R.R. #1, Georgetown, Ont. L7G 4S4. Phone: 416-877-4221 (school) or 416-877-6444 (home).

GUELPH: John Calvin Christian School invites applications for position of teacher in combined grade 1 and 2 and combined grade 3 and 4 beginning September 1978. Please direct inquiries to: Agnes Struik, 290 Water St., Guelph, Ont. N1G 1B8. Tel. 519-824-8860 (school) or 519-822-4462 (home).

Teachers Needed

LONDON: London Parental Christian School invites applications for: teaching principal, possible combined grade 6 & 7 or 7 & 8 teaching position, and a half-time remedial teacher. Interested applicants should include a brief resume and statement of their philosophy of Christian education, country of citizenship, and references. Send applications to: Lloyd Burghart, principal, London Parental Christian School, 202 Clarke Side Road, London, Ont. N5Y 5E4.

MUSKOKA: The Muskoka Christian School invites applications for teachers in grades 1 through 8, including an administrative teacher. We are a new interdenominational school, starting in the fall of 1978. Please send letters of application and resume to: Muskoka Christian School, Box 1408, Bracebridge, Ont. P0B 1C0 or contact Mrs. Peggy Fitch, phone 705-645-8276.

ORANGEVILLE: The Orangeville Christian School Society plans to open an interdenominational school in September 1978, and is now inviting applications for a teaching principal and a teacher for the primary grades. Experience desired. For further information and application forms, please contact: Mrs. J. Gunnink, Secretary, 298 Broadway St. W., Orangeville, Ont. Telephone: 1-519-941-0204.

ST.CATHARINES: Calvin Memorial Christian School invites applications for the position of a grade 6 teacher. Please contact by letter or phone: Mr. John Stronks, principal, Calvin Memorial Christian School, 300 Scott St., St.Catharines, Ont. L2N 1J3. Phone: 416-685-0582 (school).

TORONTO: Central Christian School will require an experienced teacher for the junior grades (4 through 6) beginning Sept. 1978. We are a small school with an integrated curriculum. Please send brief resume to our principal, Mrs. D. Marshall, 104 Trinity St., Toronto, Ont. M5A 3C6. Phone 416-863-0567.

TRENTON: Trenton Christian School will need a teacher for the Junior grades, 5/6 level, for the 1978-79 school year. Please address your application or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Tel. 613-392-3600.

WILLOWDALE: Willowdale Christian School invites applications for the position of remedial teacher. Interested persons please send resume to Mr. A. Ben Harsevoort, Principal, 60 Hilda Ave., Willowdale, Ont. M2M 1V5. Phone 222-1711.

BRITISH COLUMBIA

SURREY-LANGLEY: Shannon Heights Christian School is in need of a combined grade 1 and 2 teacher (for 14 students). Join a concerned school and staff which gives Christ all the pre-eminence. Write or call: Harland E. Navis, principal, 18626-56 Ave., Surrey, B.C., V3S 1G1. Phone (604) 574-4241 or home (604) 856-5887.

MANITOBA

WINNIPEG, MAN.: The Greater Winnipeg Society for Christian Education operating Calvin Christian School invites applications for a Teaching Principal for the 1978-79 school term. Calvin Christian School has a low student-teacher ratio with students in grades 1 through 9. Some time for administrative duties is allotted during school hours. A teacher for the grade 3 or 4 level is also required. Please direct inquiries, application and resume to: Box 44, Station F, Winnipeg, Man. R2L 2A5 or phone Mrs. Bakker at 204-667-5851 or Mr. H. Faber at 204-338-3553.

Cottages

SANDY BAY CAMP

Looking for a nice quiet vacation site. Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1 Hastings. Don and Irene Crann (new owners)

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modern 2 and 3 bedroom house-keeping cottages, serviced camp sites.

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Tel. (705) 778-3096

2 1/2 miles east of Trent River Village on the Trent River Rd.

Teachers Needed

Sarnia Christian School

invites applications for possible openings in:

Kindergarten
Primary
Junior and
Intermediate

levels. Competence in music and/or French will be an asset. Please send your applications to: Mr. Gary Duthler, Principal, Sarnia Christian School, 1273 Exmouth St., Sarnia, Ont. N7S 1W9.

Toronto District Christian High School

Qualified applicants are sought for possible vacancies in the following subject areas:

Biology
Mathematics
Boys Physical Education

Send applications to:

Mr. Wm. Barneveld (Principal)
c/o Toronto District Chr. High School
P.O. Box 527
Woodbridge, Ontario
L4L 1B3

Abbotsford Christian Schools

Box 175
Abbotsford, B.C. B2S 4N8

Abbotsford Christian Elementary School
requires a special education teacher for the 1978-79 term
Contact Mr. J. Kampman, principal
phone 604-859-5167

Abbotsford Christian Secondary School
requires a Junior High Science teacher for the 1978-79 term
The school hopes to expand into Senior High in the near future.
Contact Mr. J. Messelink, principal
phone: 604-859-5528

Edmonton Christian Schools

Several positions available for the coming school year. Positions include:

Curriculum Development	Kindergarten
Elementary Science	Junior High
Music	Physical Education
Mathematics	Senior High
	Physics

Our schools offer attractive salaries, relocation allowances, and fringe benefits and professional allowances such as course subsidization and professional development days.

Please contact:

Lee Hollaar, principal
Edmonton Christian Schools
13470 Fort Rd.
Edmonton, Alta. T5A 1C5
Telephone: 403-475-2818

Employers

Looking for
summer help?

Students

Looking for
a summer job?

Let's get
together

through a
special
spring program
of
employment

For 10 consecutive weeks, starting March 31, we will publish "Job Market" which will list the names, addresses and type of work sought by students seeking summer employment ABSOLUTELY FREE.

We will also list employers, along with their addresses and their needs during those 10 weeks ABSOLUTELY FREE. The jobs should only apply to student employment. The rest is up to you. It is just our way of getting students and prospective employers together. But it needs your participation. Drop us a line now, and we will include you in our Job Market until you have found what you want. Who knows? It might develop into an annual event. This is how traditions start.

Sponsored jointly by
Top's Importing Ltd.
in Ontario and British
Columbia and
Calvinist Contact

The school at work

De school aan het werk published by Kok, Kampen; paperback. Reviewed by Mr. J.W. Bakker, a retired secondary school science department head and now chairman of the Ontario Alliance of Christian Schools (OACS).

This title is translated from De school aan het werk, number 26 of a series of workbooks (cahiers) for the Christian schools in the Netherlands. For educators who can read Dutch it is a good little book relating the lectures and workshop papers of a conference. The conference was held in 1977 to celebrate the 60th anniversary of the association of teachers as of christian secondary schools in the Netherlands.

The keynote speakers Dr. Goudzwaand and Dr. Veerman elaborate on the topic: Freedom to Educate. Dr. Goudzwaand emphasizes that it is only the truth of Christ which can make you free. Dr. Veerman focuses on the application of christian freedom in staff student relations, the curriculum, school organization and the school in the community.

In the eleven reports of the work groups the emphasis is on the basic content of several subject areas, as well as on the methods of making lesson plans.

The theme of the history work group was: "The history God or the God of History." They write that God's works are creation, forgiveness, redemption and final judgement. Human history is framed by these four and directed by them.

Other sections of the book deal with literature, natural science, social consciousness, democracy (in the school), evaluation, school work plan, and social science.

If you can read Dutch and are involved in school administration or curriculum development, it is a good booklet to read and digest. However it is not free from jargon and highfalutined language. We have always found amusing when we visited overseas that many professionals (and semi-professionals) use such important sounding language and more so very outspoken.

An exception must be made for the section dealing with the identity of the Christian School. This is a down-to-earth struggle with what makes a school distinctly christian. You should read that.

THE THREE R's AREN'T ENOUGH

Christian textbooks are needed by students to discover why they're doing what they're doing. You can help them gain perspective with your gifts for Christian textbooks. That's our business. Your contributions are tax deductible.



Fred Vander Velde, Exec Director
2389 St. Frances Dr. 637-3694
BURLINGTON, ONT. L7P 1V3

Indonesia cruises scheduled

Holland America Cruises will continue the series of 14-day "Indonesia Adventure Cruises" of the m.s. Prinsendam this year and in 1979, departing from Singapore every other Monday from Oct. 16, 1978 to April 16, 1979 and featuring calls in Bali, Sumatra, Java, Nias and Malaysia.

Rates for the full 14-day cruise begin at \$1,640. Passengers may also take one week segments of the cruise from Singapore to Jakarta via Penang, Belawan, Sibolga and Nias or from Jakarta to Sing-

apore via Bali and Surabaya with rates for each segment beginning at \$820.

In addition to these three basic Itineraries, passengers may actually book the cruise for different lengths between any of the ports such as the 10-day cruise from Singapore to Bali which offers a 1½ day stay in Bali via Penang, Belawan, Sibolga, Nias and Jakarta.

A wide selection of fly/cruise tours are available with departures from major cities in the United States, which

include all or part of the cruise with an opportunity for passengers to stop over in Europe and the Far East, either before or after the cruise.

Holland America is offering passengers who book the full cruise free roundtrip economy air fare from any city in the

continental U.S., Canada or Mexico to the West Coast gateway or a choice of a \$100 travel allowance.

Details are available through your travel agent or Holland America Cruises, 2 Penn Plaza, New York, N.Y. 10001.

Calendar of Events

Christian Reformed television programs in Canada;

Southwestern B.C. (broadcast from Bellingham, Wash.) Channel 12; Apr. 12, Apr. 19 at 6:30 p.m. Winnipeg area, Channel 9, Apr. 9, 16., 23 at 5:30 p.m. Toronto area, Channel 11, Apr. 9, 23, 30 at 1:30 p.m. Montreal area, Channel 12, Apr. 9, 23, 30 at 4 p.m., St. John's, Nfld., Channel 6, Apr. 14, 21, 28 at 8 p.m.

Canadian Reformed Theological College lecture series

Last in the series of five lectures, dealing with The Sermon on the Mount. Rev. L. Selles, professor of New Testament is lecturer for the free series at the college building, 374 Queen St. S., Hamilton, Ont. Starting March 16 for five consecutive Thursdays at 8 p.m.

Spring Tour of Rev. & Mrs. R. Wurmbbrand

Apr. 12, 1978, Evangelical Free Church, 33218 Marshall Rd., Abbotsford, B.C., 8 p.m. April 14, Alberta College, 10041 101 Street, Edmonton, Alta., 8 p.m. April 16, St. James United Church, 14323 107A Avenue, Edmonton, Alta., 11 a.m. April 16, St. John Lutheran Church, Barrhead, Alta. 7:30 p.m. April 19, Third Avenue United Church, 3rd Ave. and 24th Street, Saskatoon, Sask., 8 p.m. April 22, Ladies meeting with Mrs. S. Wurmbbrand, Church of the Way, 450 Lilac St., Winnipeg, Manitoba, 1:30 p.m. April 22, Playhouse Theatre, 180 Market Ave., Winnipeg, Man., 8 p.m. April 23, Bethesda Church, 1350 Grant Ave., Winnipeg, Man., 11 a.m. April 23, Grant Memorial Baptist Church, Colony & Cumberland, Winnipeg, Man., 7 p.m. April 26, Auditorium, Duncan McArthur Hall, Faculty of Education, Queen's University, Union St. & Sir John A. MacDonald Blvd., Kingston, Ont. 7:30 p.m. May 3, Aylmer Chr. Ref. Church, South St., Aylmer, Ont., 8 p.m. May 4, Rally with Mrs. S. Wurmbbrand, Essex Baptist Church, 71 Maidstone Ave., Essex, Ont., 7:30 p.m. May 6, English Rally, Rosemount High School, 3737 rue Beaubien Est, Montreal, P.Q., 8 p.m. May 7, French Rally, Rosemount High School, 3737 rue Beaubien Est, Montreal, P.Q., 2:30 p.m. May 7, French Service, Centre Evangelique, 1455 Papineau Ave., Montreal, P.Q., 7 p.m. May 8, French Rally, CEGEP Francois-Xavier, 1660 Blvd de L'Entenne, Quebec, P.Q., 7:30 p.m. May 10, French Rally, CEGEP Francois-Xavier, 1660 Blvd de L'Entenne, Quebec, P.Q., 7:30 p.m. May 13, Seventh Day Adventist Church, Queens Road, St. John's, Nfld, 3 p.m. May 13, St. Mary's Church Auditorium, Cornwall Dr. & Craigmillier Ave., St. John's, Nfld, 8 p.m. May 14, Salvation Army Citadel, Adams Ave., St. John's, Nfld, 7 p.m.

Andre Knevel Organ Concerts:

Apr. 15 Andre Knevel Organ Concert at 8 p.m. in the Mt. Hamilton Christian Reformed Church with the combined voices of the Adoremus Chorus and the Maranatha singers, directed by Mr. J. Hunse.
Apr. 22 In Sarnia at 8:15 p.m. in the Central United Church, corner George and Brock St. with the choir Soli Deo Gloria directed by Mr. Timmermans.
May 6 In St.Catharines, at 8:15 p.m. in the St. Thomas Anglican Church, Ontario Street.
May 13 In Woodstock, at 8:15 p.m. at the central United Church, corner of Riddell and Adelaide St. with the male chorus, Collegium Musicum, directed by Mr. G. Hoekstra.
June 10 In Guelph, at 8:15 p.m. at St. George Anglican Church with the male chorus Collegium Musicum directed by Mr. G. Hoekstra.

Apr. 7,8 Hamilton District Chr. High School, Athens Street, 14,15 Hamilton, Ont. will present their drama production "The Egg and I" at 8 p.m. in the school gymnasium.
Apr. 10 Elders' conference at Toronto District Christian High School in Woodbridge, Ont. Topic is "Evangelism" with Rev. Henry Lunshof of Meadowvale, Ont. as guest speaker.
Apr. 14 Georgetown Spring Festival Bazaar in the Holy Cross Church Auditorium, Maple Ave. from 2-11 p.m.
Apr. 15 Frisian Play at 7:30 p.m., Chatham, Kent Secondary School (McNaughton Ave. E.)
Apr. 15 National convention of the Christian Labour Association of Canada (CLAC), Silverthorn Collegiate Institute, 291 Mill Road, Etobicoke, Ont.
Apr. 21 Frisian Play "Ljochtsjende Kiemen" at 8 p.m. Pinecrest Public School, Bloomfield.
Apr. 28 25th Anniversary celebration of the Calvin Christian School, Hamilton. Social hour from 7-8 p.m., program commences at 8:15 p.m.
May 6 Spring choir concert featuring Grimsby choir, Fruitland choir, The Ambassadors, and The Revised Edition, at Grimsby, Ont. Christian Reformed Church, 8 p.m.
May 6 Social Evening, 25th anniversary of the Orillia CRC at 7:30 in St. James Anglican Church, Peter St. & Coldwater Rd., Orillia.
May 7 Anniversary Services at 10:00 a.m. and 7:00 p.m. at the Orillia CRC Church, 157 Coldwater Rd.
June 10 25th Anniversary dinner and social evening of the Burlington Christian Reformed Church.
June 11 25th Anniversary service of the Burlington Chr. Ref. Church.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Apr. 14	Apr. 12	Apr. 10 (noon)	Apr. 7 (noon)
Apr. 21	Apr. 19	Apr. 17 (noon)	Apr. 14 (noon)
Apr. 28	Apr. 26	Apr. 24 (noon)	Apr. 21 (noon)

You are invited to a Frisian Evening
the BOWMANVILLE DRAMA CLUB will present the beautiful Frisian Play

Ljochtsjende Kiemen

at Pinecrest Public School, Bloomfield
April 21, at 8:00 p.m.
Come and join us! Door Prizes, Refreshments
Tickets \$3.00 at the door, \$2.50 when bought in advance
For advance tickets send cheque to
Mr. H. Hoekstra, R.R. #8, Picton
Proceeds for the Quinte District Christian Highschool.

DE HAMILTON HOLLAND CLUB
brengt u het blijspel

AS JE ME NOU!

OP ZATERDAG, — April, 1978 om 7:30
in de zaal van de Calvin Christian School
547 West 5th Street, Hamilton
De toegangsprijs is \$1.75, voorverkoop, \$1.50
Studenten en gepensioneerden, \$1.00
Tel. 389-9626 af 389-8175
en bij de Dutch Toko

The Maranatha Christian Reformed Church

in Edmonton, Alta. hopes to celebrate her 25th anniversary on April 30, 1978.

A social evening will be held D.V.
on April 29, 1978
in the East Christian School Gym
at 115 Ave. — 36 St.

All old members are cordially invited.



20th Anniversary Convention

May 10, 1978
NORTH YORK CENTENNIAL CENTRE
580 Finch Ave., Willowdale, Ont.

HOSHANNAH

Guest Speakers:

Rev. J. Quartel of Ottawa
Mrs. T. De Bruyn of Peterborough

Tickets and Lodging:

Mrs. T. Kuyvenhoven
P.O. Huttonville, Ont.
L0J 1B0
Tel: 1-416-455-8470
Tickets: \$5.50

Telephone or mail your reservations early

General Business Meeting: May 9, 7:00 p.m.
Grace Christian Reformed Church
Channel 9 Court, Scarborough

EVERYONE WELCOME.....PLAN TO ATTEND

The Protestant Reformed view on "total depravity" still holds

The Five Points of Calvinism by Herman Hanko, Homer C. Hoeksema, Gise J. VanBaren; published by Reformed Free Publishing Association, P.O. Box 2006, Grand Rapids, Mich. 49501, 1976, 95 pages pb; price \$1.95 U.S.A. Reviewed by Rev. J.D. Tangelder, lecturer at the Geneva Reformed Seminary, The Philippines. Available in Canada at Speelman's Bookhouse.

Must the Lord helplessly wait for sinners to come to Him? Is the Lord unable to enter the heart of man unless He receives an invitation? This is the impression many evangelicals give today. Ruth Carter Stapleton, sister of the President Carter, said in an interview: "The first thing a person must do is get to the place where he will say, 'I will be born.' So many people who have become failures in life are people who live passive lives. They often have an unconscious will to die. The hardest thing I have to do is to get an audience to imagine Jesus at the time of birth saying, 'You don't have to be born unless you really want to. This is going to be your chance. You've got to make the decision. Do you will to be born? You're going to be in my love and my care. I'll never leave you and I'll never forsake you. Do you want life?'" This is outspoken Arminianism.

The Five Points of Calvinism points to the error of Arminianism and exalts the sovereignty of grace. The format of the book is due to the fact that the chapters were originally five lectures delivered in 1966-67 in Grand Rapids, Mich., sponsored by the Protestant Reformed Churches of that area. The three authors are ministers in the Protestant Reformed Churches in America. Herman C. Hanko is professor of New Testament and Church History at the Theological School of the Protestant Reformed Church;

he has written chapters 1 and 2. Homer C. Hoeksema is professor of Dogmatics and Old Testament at the same Theological School, and is the author of chapter 3. Gise J. Van Baren is pastor of the First Protestant Reformed Church of Grand Rapids, Mich.; and he is the author of chapters 4 and 5.

The first chapter "Total Depravity" reflects the Prot. Ref. position on their denial of common grace. Man "cannot do natural good. He cannot do spiritual good. He cannot do civil good" (p. 20, cf. pp. 12, 17f.). The Prot. Ref. Church was founded when the 1924 Synod of the Christian Reformed Church refuted Dr. H. Hoeksema's teaching on common grace. The Christian Reformed Church reaffirmed the teachings: "God's favor toward all men and not toward the elect alone, the restraint of sin in the life of the individual and in society, and the performance of so-called civic righteousness by the unregenerate." Dr. H. Hoeksema and Rev. H. Danhof seceded with large sections of their respective congregations as they didn't want to accept the decision of Synod. The schism spread to a number of other places.

Does my disagreement with the Prot. Ref. Church mean that I deny the doctrine of total depravity? Not at all! The day I read the chapter on total depravity I was robbed for the second time since living in the Philippines. Man is unable to save himself. There is no "saving good" in him. But I still believe in "the restraint of sin in the life of the individual and in society, and the performance of so-called civic righteousness by the unregenerate."

Though I cannot endorse everything the book teaches, I still recommend its reading. As Arminianism is so prevalent today, a book on the five points of Calvinism needs to be read. The fourth chapter, "Irresistible Grace," alone is worth the purchase price. In this chapter Rev.

Van Baren proclaims God's sovereignty, power and grace at work in the salvation of sinners. "For His grace comes and breaks me down. It softens my hard heart. It bows my stiff knee. It takes my arm which would by nature raise itself in rebellion against God, and causes it to beat upon my breast so that I cry out, 'O God, be merciful to me the sinner.' That is the irresistibility of the grace of God. It makes me His child. It leads me in paths of righteousness. And it finally glorifies me according to His promise for His Name's sake through Jesus Christ our Lord."

New RBC film

Reformed Bible College in Grand Rapids, Mich. has produced a new promotional film entitled *Life and Learning at RBC*. The movie is now ready for release and will be loaned free of charge to responsible groups, educators, churches, and secondary schools.

This film portrays the spiritual, social and academic life at RBC, with emphasis on the uniqueness of the college as the only Reformed bible college in North America.

Persons or groups interested in viewing or borrowing the film may contact the RBC public relations department by calling (616) 458-0404.



Editor: Pete Layer

LET'S PLAY CHESS

FIRST SERIES OF PROBLEMS IN APRIL

#739

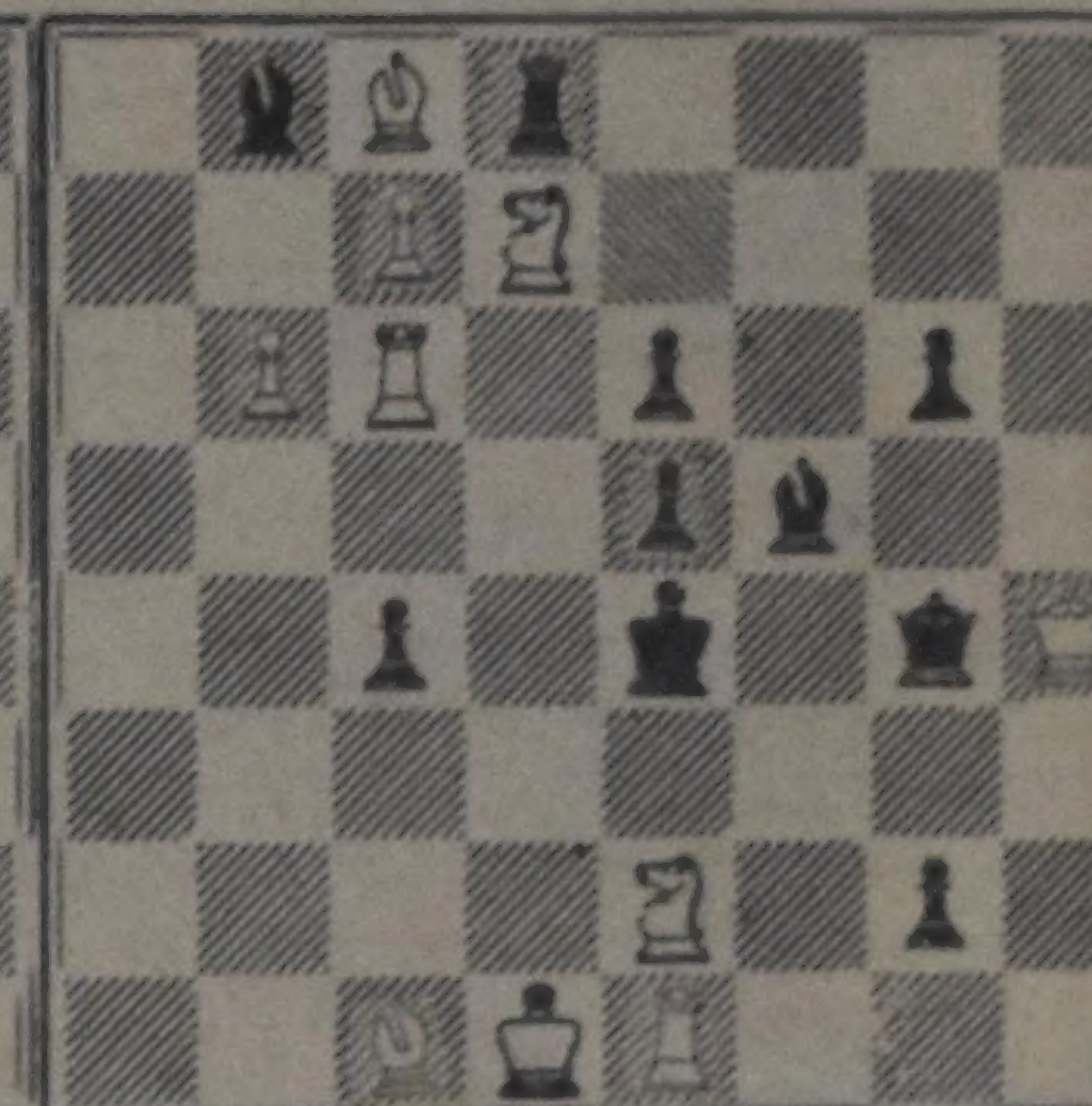
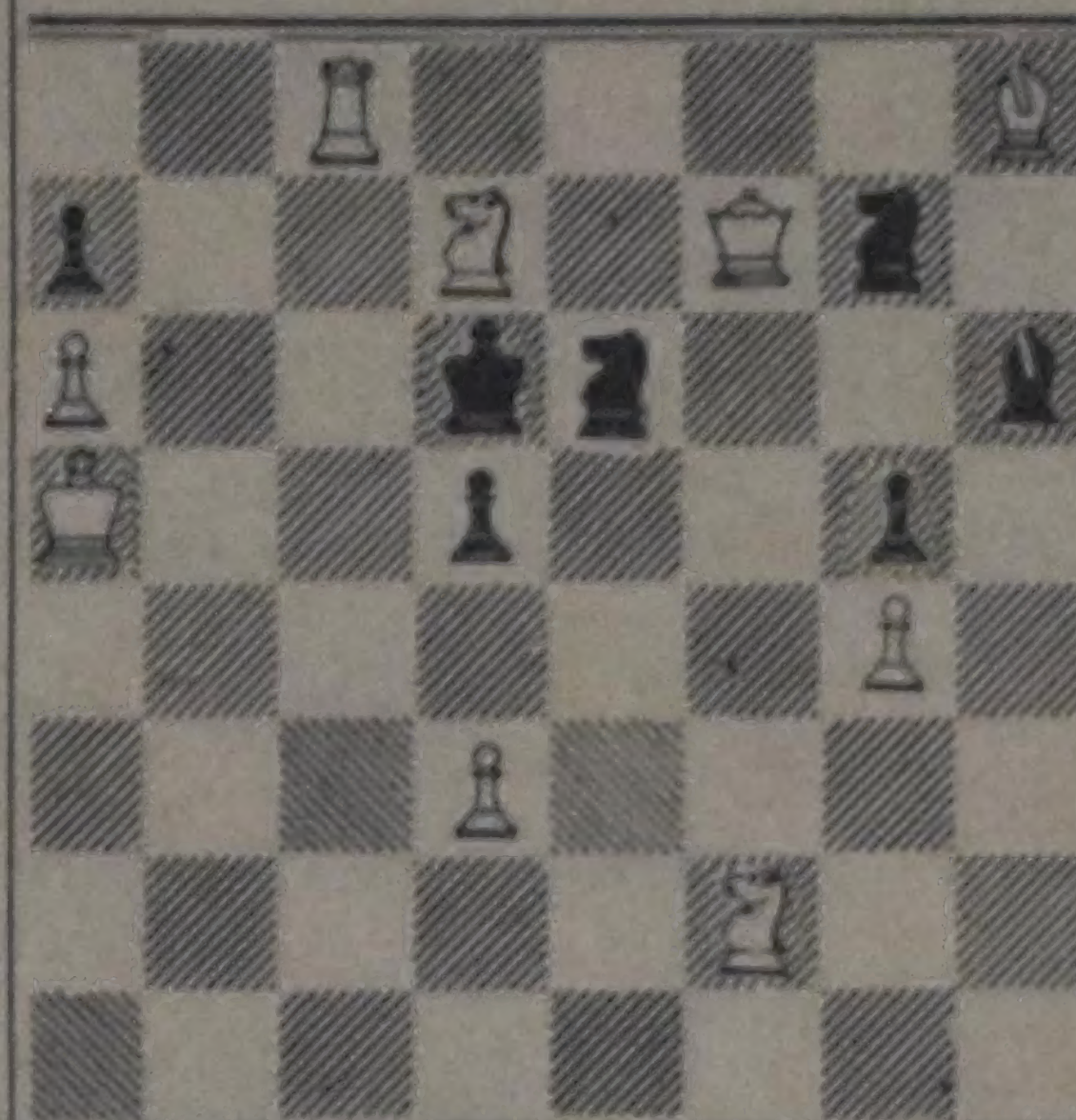
A. Curra, Spain, 1952

7

#740

H. Weenink, Holland, 1918

10



9

3 mover

3 pts.

2 mover

10

2 pts.

Notes:

1. The solution to the Spanish three-mover is well hidden because there is no threat after the Keymove. Moreover, the Key so changes the position that there are only one or two variations which are obvious from the diagram. Once unlocked, the problem will show its beauty.

2. In contrast to #739, the famous Dutch composer, Mr. Weenink did not want to deprive anyone of the enjoyment in finding the solution and exploring the few variations of #740. Please give the key and threat, if any.

3. The deadline for the April solutions will be given with the next set of problems.

CORRECTION MARCH PROBLEM

Add a White Rook on KR4(n4) in problem #736. Thank you, Mr. Klein, for bringing this to our attention.

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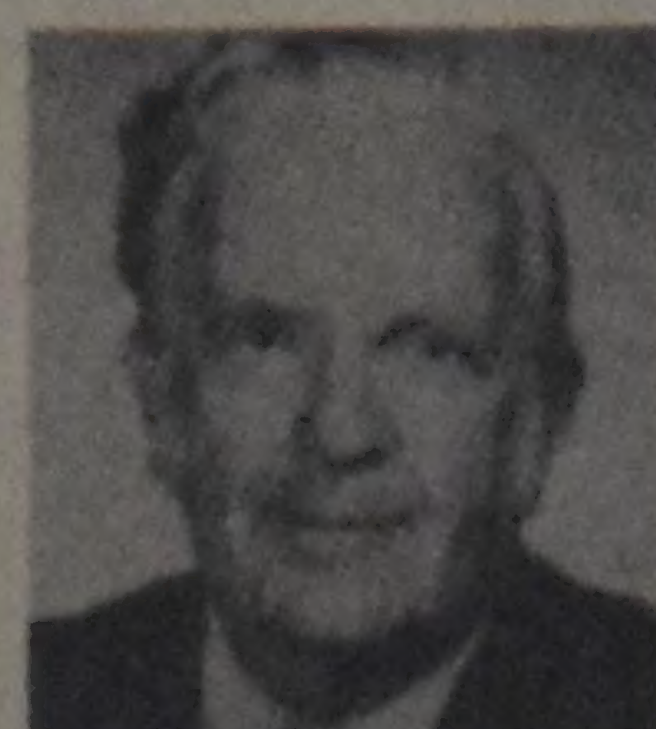


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